SKETCHES

CHIEFLY RELATING TO THE

HISTORY, RELIGION, LEARNING,
AND MANNERS,

OF THE

HINDOOS.

WITH

A concise Account of the PRESENT STATE of the
NATIVE POWERS of HINDOSTAN.

THE SECOND EDITION, ENLARGED.

IN TWO VOLUMES.

VOL. I.



LONDON:

PRINTED FOR T. CADELL, IN THE STRAND.

MDCCXCII.

ADVERTISEMENT.

IT is not my intention in the following ſheets, to add to the number of authors who have devoted their labours to the hiſtory of the conquerors of Hindoſtan; but to draw the attention of the Public, for a moment, from the exploits of Mahomedans and Europeans, and direct it to the original inhabitants of that country. If this attempt ſhould lead to further inquiry upon ſo intereſting a ſubject, or be productive of any pleaſure or information to the Reader, I ſhall think my pains well beſtowed, as my wiſhes will be accompliſhed.

THE AUTHOR.

N. B. *In reading the names of perſons and places, the vowels are underſtood to be pronounced as in Italian.*

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☞ *The* Vignette *in the Title-page is a View in the ſubterraneous Temple in the Iſland of* Elephanta.

ADVERTISEMENT

TO THIS

SECOND EDITION.

SINCE the Firſt Edition of this Work was publiſhed, I have read in the Second Volume of the Tranſactions of the Royal Society at Edinburgh, *Remarks on the Aſtronomy of the Brahmans, by Mr. Playfair;* and in the Firſt Volume of the Aſiatic Reſearches, *Remarks on the Gods of Greece, Italy, and India, by Sir William Jones.* I regret that I had not ſeen theſe works in time to have made that uſe of them in the Firſt Edition, which I have taken the liberty of doing in this.

From the materials furniſhed by Monſieur le Gentil and Monſieur Bailly, Mr. Playfair has even gone beyond thoſe authors, in eſtabliſhing, by ſcientific proof, the ori-

ginality of the Hindoo aſtronomy, and its ſuperior antiquity to any other that is known; while Sir William Jones has made great progreſs to ſhew, that the mythology of the Egyptians, Grecks, and Romans, derived its origin from the fertile imaginations of the Hindoos.

The Edition I now offer to the Public was already prepared for the preſs, and given into the hands of a friend to read, when I was informed, that an Hiſtorical Diſquiſition concerning India, by Dr. Robertſon, would ſoon be publiſhed. The name of a man ſo eminent in the literary world, naturally made me anxious to ſee this work, and eaſily induced me to ſuſpend the publication of my own. It is needleſs to ſay how much I was flattered by the notice Dr. Robertſon has taken of the Sketches concerning Hindostan. But, after due conſideration, I thought it beſt to ſuffer this Edition to go to the preſs *exactly*

ſuch as it was previous to my peruſal of the Diſquiſition of the elegant Hiſtorian, and to reſerve to myſelf the liberty of making ſuch remarks upon it in the Notes, as might appear neceſſary.

An apology is certainly due from me to the Purchaſers of the Firſt Edition, for not having the new matter, that is introduced into the Second, printed ſeparately, for their accommodation: and I cannot help expreſſing my regret that this was rendered impoſſible, by the neceſſity of intermixing the greateſt part of it with what was already publiſhed.

The moſt conſiderable Additions have been made in the Firſt Sketch, on the Hiſtory and Religion of Mankind; in the Seventh, on the Mythology; and in the Eleventh, on the Aſtronomy of the Brahmans. The Thirteenth and Fourteenth Sketches are entirely new. For the account of the Man-

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ners and Religion of Thibet, which appears in the Thirteenth Sketch, I am indebted to the kindneſs of Robert Bogle Eſquire, who, in the politeſt manner, permitted me to make what uſe I pleaſed of the intereſting manuſcripts of his brother, the late Mr. James Bogle. I thought it, however, my duty to reſtrain my inclination to communicate the whole to the Public, and have inſerted only ſuch extracts as tended to elucidate the immediate object of my enquiry.

Q. CRAUFURD.

LONDON,
June 12, 1791.

CONTENTS

OF THE

FIRST VOLUME.

SKETCH I.

SKETCH II.

SKETCH III.

CONTENTS.

SKETCH IV.

SKETCH V.

SKETCH VI.

SKETCH VII.

SKETCH VIII.

SKETCH IX.

CONTENTS.

SKETCH X.

SKETCH XI.

SKETCH

SKETCH I.

General Reflections on the History and Religion of Mankind.

THERE is perhaps no subject which has given rise to more speculative inquiry, than the formation of the earth, and the origin of the human race: still the most ingenious systems are, in reality, but *philosophical romances*; they have never risen above probable conjecture, unsubstantiated by proof. In few instances we can trace the period when even those nations were formed, who, in their progress or their

decline, have filled an important place in hiſtory; while the origin of the greateſt part of the inhabitants of the earth is entirely hid in obſcurity. Inquiry has in vain attempted to aſcertain from whence the innumerable tribes and powerful nations came, that were found eſtabliſhed in the weſtern hemiſphere; to find out who gave inhabitants to the many detached iſlands diſcovered in ancient and modern times; and to account for the difference of features, of complexion, and of hair, exiſting between the European, the Hindoo, the Caffer, and the American.

We are told that Manco Capac civilized a tribe of wild Peruvians, which afterwards became a numerous and happy nation; that this nation was ſubdued, its princes and nobles deſtroyed, its people maſſacred, with the ferocity of beaſts of prey, by men who profeſſed a religion, the chief characteriſtic

teriſtic of whoſe doctrines is meekneſs and humanity *.

Perhaps the origin of all nations, though their ſubſequent hiſtory may be different, is ſimilar to that of the Peruvians. A number of perſons, by accident or compact, aſſociate and form a tribe; others unite with it, or are compelled to ſubmit to its increaſing power: but how the individuals came into the country, is generally a problem which cannot be ſolved; and though philoſophy may attempt to explain, and in the fruitfulneſs of imagination may find connexions and reſemblances, after the moſt laborious reſearch, we muſt ſtop, and reſt ſatisfied with this truth, That the Supreme Being, who created the univerſe, peopled *our* planet in a manner conformable to his

* The enormities which were then committed, cannot be attributed to the character of the nation, but to the reigning fanaticiſm of the time, and the avarice of particular leaders.

wiſdom, though hid from its ſhort-ſighted inhabitants.

In endeavouring to trace the riſe and progreſs of religion and laws, of arts and ſciences, we are likewiſe frequently ſtopped in our inquiries, or led into error, by the gloom that in general hides their firſt origin. We may ſometimes imagine that we have diſcovered analogies, and may argue in conſequence of them, when perhaps no other analogy exiſts, than that which ariſes, from thoſe innate faculties and principles which nature has implanted in the mind of man, and are common to every people and climate.

There is no nation, I believe, however barbarous it may be*, nor any individual, whatever for the ſake of falſe celebrity he may

* Though ſome writers have mentioned nations ſo barbarous, as to have no idea of a Supreme Being, or of a future exiſtence, yet I am inclined to believe that this

may pretend, who has not a ſenſe, inſeparable from his exiſtence, of a ſupreme ruling power; and this internal evidence of the dependence of the human race upon a ſuperior Being, is a natural and ſufficient baſis to ſupport a ſyſtem of religious worſhip.

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this opinion has ariſen from a want of ſufficient acquaintance with the nations they ſpeak of; as I have myſelf known many inſtances, in which an opinion, haſtily received, has, upon nearer connexion, been found to be erroneous. An eminent Author, Dr. Robertſon, has ſaid, that tribes have been diſcovered in America who have no idea of a Supreme Being, and no rites of religious worſhip; but he has afterwards alſo ſaid, that "the idea of the immortality of the ſoul can be traced "from one extremity of America to the other, and "that the moſt uncivilized of its ſavage tribes do not "apprehend death to be the extinction of being." Garcilaſſo de la Vega, who was born at Cuzco ſhortly after its conqueſt, who was of the family of the Incas, but brought up a Chriſtian, ſays, that the Peruvians believed in the exiſtence of a Supreme Being, and in a ſtate of rewards and puniſhments. The ſame is aſſerted by many authors with reſpect to the Mexicans.

The neceſſity of eſtabliſhed rules for the government of every ſociety or claſs of people, is ſo evident, that the rudeſt tribes muſt have ſoon perceived, that they neither could enjoy internal peace and ſafety without them, nor be in a ſtate to defend themſelves againſt attacks from abroad: and hence the origin of laws and government.

When tribes or ſocieties are formed, and their immediate wants ſupplied, as men live and communicate with each other, the mode of providing for them is improved; leſs urgent and nicer wants ſucceed; thought is exerted; the faculties of the mind unfold, by being employed; talents are awakened, by being called for and encouraged; and nations, from their real and imaginary wants, and exertions to ſupply them, gradually go on to luxury and to refinement. When the inventions that took their riſe from neceſſity and convenience,

nience, have been carried ſo far, as to leave genius at leiſure to gratify itſelf with ſubjects of curioſity and amuſement, it takes a more exalted courſe; the liberal arts follow, and proceed on towards perfection; until ſome of thoſe revolutions to which nations are ſubject, arreſt their progreſs, and again bury them in oblivion. Such was their fate in Egypt, in Greece, and in Italy.

All the religions we are acquainted with, lay claim to a divine origin: all that are found eſtabliſhed in civilized nations, ordain the adoration of God, and, with little other variation, than ſuch as may depend on climate or local circumſtances, inculcate ſuch duties of morality, as tend to preſerve order in ſociety, and procure happineſs to the individual. It might be expected, that an inſtitution in its nature ſo ſacred, and ſo evidently neceſſary to the peace and welfare of mankind, would be leſs liable than any

other to perverſion or abuſe: but though nothing can more ſtrongly evince the dominion of our paſſions over our reaſon, we every where find that religion has, more or leſs, been made ſubſervient to their gratification, and employed to impoſe on the credulous multitude. If we ſee the Brahman in Hindoſtan uſing the ſuperſtition he has created, to procure to himſelf and his order certain diſtinctions and privileges, we have ſeen the Chriſtian prieſt doing the ſame: and, however melancholy the reflection may be, the decline of reſpect for that religion, which in itſelf is ſo pure, may principally be aſcribed to the pride and miſconduct of its miniſters.

The profeſſors of the Chriſtian, the Mahomedan, and the Hindoo religion*, form by

* There are many reaſons which lead us to ſuppoſe, that the inhabitants of Pegu, Siam, Thibet, and even China

by far the greateſt portion of the inhabitants of the globe. In compariſon with the number of the followers of any of theſe, every other religious denomination, as far as has been hitherto aſcertained, may be looked upon as inconſiderable. Hiſtory has recorded the origin, and marked the progreſs, of the two former; but the riſe of the latter, and the changes it may have undergone, are placed at a period ſo remote, and we are yet ſo defective in materials, that it is impoſſible to follow its ſteps with the ſame preciſion, that may be expected in treating of the others.

The effects of the doctrines of the Khoran are too well known to require a particular

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China and Japan, derived their religion from the ſame ſource with the Hindoos. The analogy between the worſhip of the people of Pegu and Siam, and that of the Hindoos, is ſo palpably evident, as not to leave any doubt of their common origin. See SKETCH XIII, &c.

cular difcuffion. They were delivered to an unenlightened people, by a daring and artful man, who profanely affected to have an intercourfe with the Deity, and to be particularly felected by him to convey his will to mankind. He fupported this fabulous revelation with pretended vifions and miracles, which, though defpifed by us for their groffnefs and abfurdity, operated with great effect on the more ignorant Arabians. He commanded belief, punifhed difobedience, and every faithful Muffulman thought it a pious duty to fubdue thofe by the fword, who refufed to embrace his religion. The leaders of the early Mahomedans, being active and intrepid warriors, at the head of a hardy race of men, whom they had infpired with fanatic courage, like a torrent bore down all who attempted to oppofe them, and in an aftonifhingly fhort fpace of time carried their dominion and their faith into every quarter of the then known world.

Science, as far as the Mahomedan religion ſpread, felt its baneful influence; and ſtill wherever we find the banner of the creſcent raiſed, we ſee it followed by an enſlaved, ignorant, and bigotted race of men, whoſe hiſtory, excepting where it is faintly enlightened by a few Arabian writers, creeps through one continued gloom of cheriſhed barbariſm.

At a time when the Roman empire was at the ſummit of its power, when learning and the arts were admired and encouraged, and the worſhip of the gods in its utmoſt ſplendor, the Chriſtian religion was uſhered into the world in a remote and inconſiderable province, under the mildeſt and moſt humble aſpect.

Thoſe who were choſen to promulgate it to mankind, were taken from the loweſt claſſes of a people, who had ſcarcely excited the attention of their more poliſhed conquerors, by any thing but their turbulence and

and obſtinacy. The Apoſtles, now ſo juſtly held in high veneration by us, then unknown and undiſtinguiſhed, except within the humble ſphere of their Chriſtian converts, were, with their opinions, little noticed, and are but barely mentioned by the writers of thoſe times *. At firſt, they ſeem

* It appears, that the Chriſtians, till the reign of Trajan, had been ſo little noticed, that no law had been eſtabliſhed for their trial or puniſhment. When Pliny was governor of Pontus, he applied to his friend and maſter for inſtructions how to proceed againſt them. The letter is curious, and the anſwer contains ſentiments of juſtice that do honour to the great man who wrote it. They are the 97th and 98th in the collection of Pliny's correſpondence.

Tacitus mentions the Chriſtians as having been accuſed of ſetting fire to Rome in the reign of Nero. He ſays, "Ergo abolendo rumori Nero ſubdidit reos, et "quæſitiſſimis pœnis affecit, quos per flagitia inviſos, "vulgus Chriſtianos appellabat."—And, after having recounted the excruciating tortures by which many of that religion were put to death, he proceeds,—"Ergo quanquam adverſus ſontes, et noviſſima exempla meritos, "miſeratio oriebatur, tanquam non utilitate publica, ſed "in ſævitiam unius abſumerentur." See Tacit. Ann. Lib. XV.

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to have been imprifoned and punifhed by the magiftrates, as men who, according to the then prevailing notions, were blafphemers of the gods. Equally expofed to the averfion of their countrymen and their conquerors, no teachers of any new religion ever began their miffion with lefs apparent probability of fuccefs. But, by their confidence in him they worfhipped, and their unremitting perfeverance, they gradually gained admittance among all ranks of men, from the cottage to the palace. Then, enemies to pride and violence, with the language of perfuafion, they taught duties that were agreeable to the foundeft principles of morality; they recommended obedience, rather than oppofition, to the eftablifhed government; and by thefe mild means, their doctrines, in little more than three hundred years after the death of Chrift, had made fo great a progrefs, that they were embraced by the Roman Emperor himfelf. The fyftem of heathen

mythology, adorned with all the elegance in its rites that a refined and luxurious people could invent, and which had ſo much contributed to the perfection of the arts, fell before the gentle but prevailing force of Chriſtianity; and the eagle of Jove, under which the victorious legions had been led, through a ſeries of ages, to unparalleled renown, was changed for the Croſs, the ſymbol of the faith which their ſovereign had adopted.

But beſides the internal purity of the new doctrine, a variety of combined circumſtances contributed to its rapid advancement; and I hope it will not be thought out of place curſorily to notice them.

Mr. Gibbon, in his *Hiſtory of the Decline and Fall of the Roman Empire*, in following the courſe of human reaſoning, and arguing from apparent cauſes, has obſerved, that the writings of Pagan ſceptics had

prepared

prepared the way, and the doctrine of the immortality of the foul principally contributed, to the fuccefs of the Chriftian religion.

An examination of the writings of the ancients on the fubject of their theology, will fhew that polytheifm was almoft univerfally confidered, by men of learning, as a fable fabricated to amufe the fuperftitious multitude, and calculated to maintain the influence and authority of the priefthood. We find that many of the moft celebrated philofophers, both before, during, and after the Auguftan age, made it the fubject of their animadverfion: and as Mr. Gibbon very juftly remarks, the opinions and examples of men eminent for their rank and learning, muft have confiderably influenced the opinions of the people. Few men either take the pains, or are poffeffed of fufficient knowledge, fairly to examine the religion in which they were born; they

in general follow it, and believe it preferable to any other, from habit and education. But when it was known, that thoſe who held the higheſt ranks in the ſtate, and who, in conſequence thereof, even officiated in the prieſthood, in their hearts deſpiſed thoſe ceremonies which they performed with apparent ſolemnity; and made devotion, and the devout, the objects of their wit and ridicule; others, from vanity, or deference to their judgment, imitated their example; reſpect for religion was gradually undermined; and the prejudice of education being removed, the mind, left without any fixed ſyſtem, lay open to receive new opinions, and to embrace new doctrines.

In tracing the progreſs of a more rational and pure idea of the Supreme Ruler of the univerſe, than was entertained from the earlieſt times by the *many*, we ſhall find, that the EAST ſhed the firſt light under whoſe influence the variety of ſyſtems that afterwards

afterwards prevailed, grew up. Pherecides ſeems to have been the firſt who introduced into Greece a regular notion of a ſtate of rewards and puniſhments, in the doctrine of the metempſychoſis, which, many ages previous to his time, prevailed, not only in Egypt, but among ſeveral more Eaſtern nations.

Pythagoras*, the diſciple of Pherecides, travelled into Egypt and Chaldea, and, on his return from Babylon, extended and improved the doctrines of his predeceſſor. It is a doubt among ancient writers, whe-

* Diogenes Laertius, Porphyry, and Jamblichus, who have written his life, ſpeak only of his travels in Chaldea, Egypt, Greece, and Italy; but from the teſtimony of other authors it appears more than probable, that he extended his travels to India, and that his philoſophical opinions, and eſpecially his doctrine of the tranſmigration of ſouls, were derived from the inſtructions of the Brachmanes. See Euſebii Prep. Evang. cap. 10. 4. Alex. Polyhiſt. Apul. S. Clem. of Alexandria.

ther he left any works behind him, or not; but by what may be collected from the writings of his disciples, it appears that he taught the existence of a Supreme Being, by whom the universe was created, and by whose providence it is preserved: that the souls of mankind are emanations of that Being*: that, on their separation from the body, they go to places destined for their reception; the souls of the virtuous, after having been purified from every propensity to the things of this world, being re-admitted into the divine source from whence they flowed; and the souls of the wicked sent back to animate other bodies of men or beasts, according to the degree and nature of their vices, until, in a course perhaps of many transmigrations, they have expiated their crimes. Abstinence from animal food was a natural consequence of these doctrines; but the Pythagoreans re-

* See Hindoo Philosophy, SKETCH X.

strained

frained likewife from every fort of intoxicating liquor, and from eating beans, for which they feem to have entertained a fuperftitious refpect, though we are unacquainted with the caufe. Befides theology, Pythagoras is faid to have inftructed his fcholars in arithmetic, mathematics, natural hiftory, and mufic. His fchool formed a kind of community, into which he admitted the women and children of his followers. He exacted from his difciples a voluntary poverty; or rather that they fhould diveft themfelves of property individually, and live upon one common ftock. He impofed fecrecy; and, in order to teach them patience and perfeverance, they were prohibited from fpeaking for a greater or lefs fpace of time, as he thought they ftood in need of trial and exertion*. They were divided into two claffes.

* Some of the ancients, in fpeaking of the education given to the children of the Brachmanes, fay, that while the

claſſes. Thoſe who had made a certain progreſs, were admitted about his perſon, and with them he uſed plain and natural language; but to the reſt, who were ſeparated from him by a curtain, he ſpoke in metaphors and ſymbols. His doctrines made a conſiderable progreſs in Greece and Italy, and probably gave birth to many of the more rational ſyſtems of philoſophy that ſucceeded them.

SOCRATES, who was perhaps the wiſeſt of all the ancient philoſophers, confined his doctrines chiefly tc maxims of morality. He endeavoured to bring men back from the wild and ſpeculative notions which

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the maſters were teaching, the ſcholars liſtened with ſilent attention; that they were not only forbidden to ſpeak, buteven to cough or ſpit; that all the ſcholars eat in common; that their meals were preceded by bathings and purifications; and that before the firſt meal they were obliged to render an account how the morning had been employed. Vide Strabo, 15. Apul. Floridor. 1.

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characterised the learning of his countrymen at that time, and to confine the studies of his disciples to their own breasts, in which benevolence and virtue could not fail of producing happiness.

His opinions, as handed down to us by those who constantly attended him, declare his belief in the unity of God, and in the immortality of the soul. He taught, that though God has not revealed to us, in what manner he exists, his power, his wisdom, and never-ceasing providence, are exhibited in all we see: that the order and harmony which reign throughout the universe announce a Supreme Being, by which every thing is conducted and preserved: that the religion of every country ordains his worship, let it be in ever so varied a manner; and that it is the duty of all to respect their national religion, except in such points as may be contrary to the laws of nature, or may divert the attention

from God to other objects. He seems to have believed that the soul existed before the body *; and that death relieves it from those seeming contrarieties to which it is subject, by its union with our material part. He taught, that the souls of the virtuous return to their former state of happiness, while those of the wicked are doomed to punishments proportionate to their crimes; that happiness, both in this and in a future state of existence, depends on the practice of virtue, and that the basis of virtue is justice. He comprised his idea of virtue in this maxim: "Adore God, "honor your parents, and do good to "all men. Such is the law of nature and "reason." In society, he thought that every private consideration ought to yield

* This idea seems evidently to have been borrowed from Pythagoras, who supposed the souls of men to have pre-existed in the divine soul, into which they at last return.

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to what could promote the good and ſafety of the community to which we bėlong; and notwithſtanding the mildneſs of his diſpoſition, his love of tranquillity, and general good-will to mankind, he entered into the buſtle of arms, and ſerved during three years in the Lacedæmonian war, with diſtinguiſhed reputation. Although he thought it not only weakneſs, but even impiety, to be afraid of death, he condemned ſuicide, as a proof of cowardice rather than of courage, and as a deſertion of the poſt aſſigned to us by Providence. He ſtrongly recommended perſeverance, ſedateneſs, and modeſty; and of the laſt of theſe virtues he was himſelf a diſtinguiſhed example, often declaring, that the utmoſt extent of his reſearches had only taught him, "that he knew nothing." He oppoſed the corruption of the magiſtrates, and the ſuperſtition and hypocriſy of the prieſthood: and at laſt fell a victim to their machinations, for practiſing virtues which

have rendered his name ſacred to poſterity.

PLATO, a diſciple of Socrates, travelled into Egypt and Italy *, and upon his return eſtabliſhed his ſchool at the Academy. Like Socrates, he believed in the unity of the Supreme Being, without beginning or end; but aſſerted, at the ſame time, the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, ſeparated, and reduced into order, and that thus the world was formed: that God infuſed into matter a portion of his divine ſpirit †, which animates and moves it; and that he committed the care of this world, and the creation of mankind,

* It appears that Plato once intended to viſit India. —*Ad Indos et Magos intendiſſet animum, niſi eum bella tunc vetuiſſent Aſiatica.* Apul. de dogm. Plat.

† This is conformable to the opinions of the learned Hindoos. See SKETCH X.

mankind, to beings who are conſtantly ſubject to his will. That mankind have two ſouls, of ſeparate and different natures, the one corruptible, the other immortal: That the latter is a portion of the divine ſpirit, reſides in the brain, and is the ſource of reaſon: that the former, the mortal ſoul, is divided into two parts, one of which, reſiding in the heart, produces paſſions and deſires; the other, between the diaphragm and navel, governs the animal functions: That the mortal ſoul ceaſes to exiſt with the life of the body, but that the divine ſoul, no longer clogged by its union with matter, continues its exiſtence, either in a ſtate of happineſs or puniſhment: That the ſouls of the virtuous—of thoſe whoſe actions are guided by their reaſon—return after death into the ſource from whence they flowed*, while the ſouls of thoſe who ſubmitted to

* In this he likewiſe agrees with the doctrines of the Hindoos.

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the government of the paſſions, after being for a certain time confined to a place deſtined for their reception, are ſent back to earth, to animate other bodies.

The above idea of a future ſtate appears to be the moſt prevalent in the works of this philoſopher, and to form what may be called his *ſyſtem:* But at the ſame time it muſt be confeſſed, that he broaches ſo many notions of a different or contrary nature, that we are frequently left at large in regard to his real ſentiments. A paſſion for brilliant and novel doctrines, and too great a deſire to acquire fame, even at the expence of truth, ſeem to have been the cauſe of this evident inconſiſtency in ſo great and wiſe a man *.

ARISTOTLE,

* The learned Monſieur Freret in ſpeaking of Plato obſerves:

Il dit ſi ſouvent, et à ſi peu de diſtance, le pour et le contre lorſqu'il parle de l'etat de l'ame après cette vie, que

ARISTOTLE, who ſtudied at the Academy, has been perhaps unjuſtly accuſed of ingratitude to Plato. He undoubtedly uſed the privilege of every philoſopher, in advancing his own opinions, and differing from thoſe of others, but yet he always admired the talents, and did juſtice to the merits of Plato. He even pronounced an oration in his praiſe, and erected an altar to his memory.

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que ceux qui regardent les ſentimens de ce philoſophe avec reſpect, ne peuvent s'empecher d'etre choqués et ſcandaliſés. Tantôt il eſt de l'opinion de la metempſycoſe, tantôt de celle des enfers, et tantôt de toutes les deux il en compoſe une troiſieme. Ailleurs il avoit imaginé une maniere de faire revivre les hommes, qui n'a nul rapport avec aucun autre de ſes ſyſtèmes. Dans un endroit il condamne les ſcelerats a reſter dans le Tartare pendant toute l'eternité, dans un autre il les en tire au bout de mille ans, pour les faire paſſer dans d'autres corps. En un mot, tout eſt traité chez lui d'une maniere problematique, incertaine, peu decidée, et qui laiſſe à ſes lecteurs un juſte ſujet de doubter, qu'il ait été lui-même perſuadé de la verité de ce qu'il avançoit.

Ariſtotle

Ariſtotle opened his ſchool at the Lyceum; and, from his manner of teaching, his diſciples became known by the name of Peripatetics. He has by ſome been charged with atheiſm, but I am at a loſs upon what grounds, as a firm belief in the exiſtence of a Supreme Being is clearly aſſerted by him, and not any where contradicted *.

He taught, that the univerſe, and motion, are eternal, having for ever exiſted, and being without end; and that although this world may have undergone, and be ſtill ſubject to convulſions, yet motion, being

* Timée, Platon, et Ariſtote, ont établi formellement l'unité d'un Dieu: et ce n'eſt pas en paſſant, c'eſt dans des ouvrages ſuivis, et dans l'expoſition de leurs ſyſtémes fondès ſur ce dogme. Ariſtote n'a pas heſité a reconnôitre Dieu comme premiere cauſe du mouvement, et Platon comme l'unique ordonnateur de l'univers.

Voyage du jeune Anacharſis en Grece.

regular

regular in its operation, brings back the elements into their proper relative ſituations, and preſerves the whole: that even theſe convulſions have their ſource in nature; that the idea of a *Chaos*, or the exiſtence of the elements without form or order, is contrary to her laws, which we every where ſee eſtabliſhed, and which, conſtantly guiding the principle of motion, muſt from eternity have produced, and to eternity preſerve, the preſent harmony of the univerſe: that in every thing we are able to diſcover a train of *motive* principles, an uninterrupted chain of cauſes and effects; and that as nothing can happen without a cauſe, the word *chance* is an unmeaning expreſſion, employed in ſpeaking of effects, of whoſe cauſes we are ignorant*; that in following this chain we are led up to the primitive cauſe, the Supreme Being, the univerſal Soul, who, as

* See Hindoo Philoſophy, SKETCH X.

the

the will moves the body, moves the whole ſyſtem of the univerſe: That God, therefore, is the author of nature's laws.—He ſuppoſed the ſouls of mankind to be portions or emanations of the divine ſpirit, which at death quit the body, and, like a drop of water falling into the ocean, are abſorbed in the divinity. Though he thus admitted the immortality of human ſouls, yet, as he did not ſuppoſe them to exiſt individually, he conſequently denied a future ſtate of rewards and puniſhments. "Of "all things," ſays he, "the moſt terrible "is death, after which we have neither to "hope for good, nor to dread evil."

His maxims of morality were of the pureſt kind. He taught, that the great end of philoſophy is to engage men to do that by choice, which the legiſlature would obtain from them by fear: That we ſhould honour our parents, love our children, and do good to all men: That ſocieties, or

ſtates, are an aggregation of individual families, bound together by compacts and laws for their mutual intereſts; and that it is the duty of every member of ſociety, not only to be obedient to thoſe laws, but to neglect no opportunity of contributing to the general welfare of the ſociety or ſtate to which he belongs.

After the death of Ariſtotle, the Peripatetics ſeem to have been divided in their opinions concerning the ſoul, ſome continuing to aſſert that it was a part of the divine and eternal Spirit; others contending, that, being united with the body, their exiſtence mutually depended upon one another, and that both were mortal.

ZENO of Cyprus, the founder of the Stoic ſect, had firſt ſtudied under Crates the Cynic, from whom he perhaps imbibed thoſe notions of auſterity which afterwards characteriſed his doctrines.

He

He believed in the unity of the Supreme Being, and that the names of the other deities of his countrymen were only ſymbols of his different attributes.

He taught, that throughout nature there are two eternal qualities; the one active, the other paſſive: That the former is a pure and ſubtle æther, the divine ſpirit; and that the latter is in itſelf entirely inert, until united with the active principle: That the divine ſpirit, acting upon matter, produced fire, air, water, and earth; or ſeparated the elements from each other: That it cannot however be ſaid, that God created the world by a voluntary determination, but by the effect of eſtabliſhed principles, which have ever exiſted and will for ever continue: Yet as the divine ſpirit is the efficient principle, the world could neither have been formed nor preſerved without him, all nature being moved and conducted by him, while nothing can move

or

or affect God: That matter may be divided, meafured, calculated, and formed into innumerable fhapes; but the divine fpirit is indivifible, infinite, unchangeable, and omniprefent.

He believed that the univerfe, comprehending matter and fpace, is without bounds; but that the *world* is confined to certain limits, and fufpended in infinite fpace: That the feeds of all things exifted in the primitive elements, and that by means of the efficient principle they were brought forward and animated: That mankind come into the world without any innate ideas, the mind being like a fmooth furface, upon which the objects of nature are gradually engraven by means of the fenfes: That the foul of man being a portion of the *Univerfal Soul*, returns, after death, to its firft fource, where it will remain until the deftruction of the world, a period at which the elements, being once

more confounded, will again be reſtored to their preſent ſtate of order and harmony.

Zeno taught, that virtue alone is the ſource of happineſs, and that vice, notwithſtanding the temporary pleaſures that it may afford, is the certain cauſe of pain, anxiety, and wretchedneſs: That as men have it in their power to be virtuous, happineſs may be acquired by all; and that thoſe who by vice and intemperance become miſerable, have no right to complain of their ſufferings: That a virtuous man adores the Supreme Being, reſtrains his paſſions, and enjoys the goods of this world, as if nothing belonged particularly to himſelf; he conſiders all mankind with the ſame degree of affection, and having no ſtrong partialities to individuals, he comforts indiſcriminately thoſe who are afflicted, receives ſuch as want an aſylum, and feeds thoſe who hunger; all this he does undiſturbed by ſtrong emotion; he beholds the

the divine will in all things, and, amidſt the tumults of this world, preſerves a mind ſerene and unruffled! neither reproach nor praiſe affect him, nor doth he indulge reſentment on account of injuries; in retirement, and in the obſcurity of the night, he examines the actions of the day, avows his faults, and endeavours to amend them; and when he finds the hour of diſſolution approaching, he is not afraid of death, but either awaits, or voluntarily embraces it.

Theſe ſeem to have been the principal outlines of the doctrines of Zeno; although many of the Stoics carried the idea of the neceſſity of mortification and abſtinence to a much greater length, than appears to have been the intention of their founder.

Epicurus, whoſe notions were ſo oppoſite to thoſe of the Stoic philoſophers, attempted to account for the various operations in nature, without having recourſe to a Su-

preme Being. " There is no occaſion," ſays he, " to aſcribe to the gods what may " be explained by philoſophy." But in this bold aſſertion he betrays only preſumption and vanity; as in the place of a rational ſyſtem, allowing the agency of the divine will, he has ſubſtituted an hypotheſis too fanciful and imaginary to ſupport any clear and decided opinion.

He obſerves that, before we can form a fit idea of a ſubſtance that is diſtinguiſhed by any particular ſhape, or that poſſeſſes any particular qualities, we muſt firſt have an idea of its primitive conſtituent parts. He therefore ſuppoſes, as the baſis upon which his whole ſyſtem reſts, That every thing is compoſed of atoms, differing in ſhape, but each indiviſible, and poſſeſſing a natural tendency to unite, the exertion of which is the primary cauſe of motion in the whole ſyſtem of nature, and of the firſt formation of all bodies. He ſays, that matter

matter enables us to conceive an idea of certain portions of ſpace, as different events do, of time; but it is impoſſible to imagine ſpace to be bounded by any limits, or time to have had a beginning: That the univerſe muſt from eternity have been the ſame in its nature, its extent and quantity: That the world—our ſyſtem—has its limits, and is ſuſpended in infinite ſpace, in which myriads of other worlds may likewiſe exiſt: That when we confine our ideas to the world we inhabit, we may form diſtinct notions of its duration, and ſuppoſe it to have a beginning and an end; but if we extend them to the univerſe, and to eternity, we find no reſting-place, and they muſt neceſſarily be loſt and confounded in the contemplation: That nothing can be properly ſaid to be annihilated, for though things may be diſſolved from their particular forms, and their component parts ſeparated, their atoms remain what they

were from eternity, their quantity being liable neither to increafe nor diminution.

He fuppofes the foul of man to be likewife compofed of atoms *indefcribably* fmall, igneous, and volatile: That the principal feat of it is in the heart, and that in it originate pleafure, pain, fear, and anger: That it is moved to action by the objects conveyed to it by the fenfes, its chief affections being pain and pleafure, whence arife averfion and defire: That the foul being engendered with the body, grows up and declines with it; that their mutual faculties depend upon their union; and upon their feparation, action being at an end, thought and memory ceafe.

A total difbelief in a ftate of future rewards and punifhments, was the natural confequence of thefe dogmas. Epicurus thought the notions entertained in this refpect

ſpect by his countrymen, of Tartarus, of Elyſian fields, and of a future judge of human actions, very unworthy of philoſophy, and unneceſſary to our happineſs. He taught, that the ſtudy of nature, and of her laws, will produce tranquillity and peace, undiſturbed by vain and imaginary terrors: That we muſt not however expect to be perfectly happy; *we are men, and not gods*, and ſhould be contented with that degree of happineſs our imperfect being will admit of: that nature doth not require to be corrected, but to be guided: that happineſs and pleaſure are ſynonymous; and that the practice of virtue affords the higheſt and moſt permanent happineſs, which alone poſſeſſes this peculiar property, that it may be conſtantly enjoyed: that the good of ſociety, and the love of mankind in general, ought to direct all our actions: that he who practiſes any one virtue to exceſs, neglecting his other duties, cannot be properly called

virtuous;—our actions muſt be in harmony; the muſician does not content himſelf with tuning one particular ſtring, all the tones muſt be in concord: that we may freely indulge thoſe pleaſures, that are not likely to produce any ill; and that a temporary ill muſt be ſuffered, in order to enſure a greater and more laſting pleaſure; but that it is the exceſs of weakneſs to yield to the temptation of any gratification, which may leave a greater or more permanent evil behind: That, to preſerve to ourſelves the power of enjoying ſenſual pleaſures, we ought to be temperate in the uſe of them: That among civilized nations, men, actuated by the public good, ought to be decent in their conduct; and ſcrupulouſly obſerve ſuch rules and cuſtoms as are eſtabliſhed to preſerve order and harmony in the community to which they belong.

The doctrines of Epicurus were ſo popular, that the Athenians erected a ſtatue to his

his memory; they made a very rapid progreſs, and were ſoon carried into Italy. They were greatly admired by the Romans, and ſuited perhaps the feelings of a refined and luxuricus people better than thoſe of Zeno. Lucretius, Celſus, Pliny the elder, Lucan, and many other diſtinguiſhed Roman names, may be reckoned in the liſt of Epicureans; and the friend of Cicero, Pomponius Atticus, was a diſciple of the Epicurean Zeno of Sidon.

Such are the chief features of thoſe doctrines in philoſophy which from the boſom of Athens ſpread themſelves over Greece and Italy, and at laſt found their way into the remoteſt parts of the Roman empire. Though ſeveral Greeks had written in favour of atheiſm, yet it ſeems to have made but little progreſs: even moſt of the Epicureans ſo far modified the original tenets of the ſect as to acknowledge the exiſtence of a Supreme Being; and upon

the whole we may venture to conclude, that, towards the time of the appearance of Chriſt, men of learning, in general, were *deiſts*, and that only the people, and the ignorant, retained any reſpect for the ancient theology.

But however unanimous they may have been in their belief of the exiſtence and unity of one Supreme Being, they were exceedingly divided in their ſentiments concerning the nature and immortality of the ſoul *. Many of the moſt eminent philoſophers treated the idea of a future ſtate as a fable,

* Plato dixit animam eſſentiam ſe moventem; Xenocrates numerum ſe moventem; Ariſtoteles, intellectum ſeu motum perpetuum; Pythagoras et Philolaus, harmoniam; Poſſidonius, ideam; Aſclepiades, quinque ſenſuum exercitium ſibi conſonum; Hippocrates, ſpiritum tenuem per omne corpus diffuſum; Heraclitus Ponticus, lucem; Heraclitus Phyſicus, ſcintillam ſtellaris eſſentiæ; Zenon, concretum corpori ſpiritum; Democritus, ſpiritum inſertum atomis; Critolaus Peripateticus, conſtare eam de quinta eſſentiâ; Hipparchus, ignem;

a fable, and thoſe who profeſſed to believe in it, diſagreed ſo widely among them-ſelves, that no clear and decided opinion can be collected from their works. We find it a common maxim, that thoſe could not ſuffer, who did not exiſt; and, taking conſolation from an idea, from which nature recoils, they compared death to a profound ſleep, undiſturbed by dreams, when we are unconſcious of exiſtence. Innumerable in-ſtances might be quoted, of the prevalence of theſe doubts among the philoſophers that flouriſhed ſhortly before, and ſoon after, the appearance of the chriſtian doc-trines.—A few, however, may ſuffice.

When Cæſar pleaded for ſome of thoſe that were engaged in the conſpiracy of

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ignem; Anaximenes, aëra; Empedocles et Critias, ſanguinem; Parmenides, ex terrâ et igne; Xeno-phanes, ex terrâ et aquâ; Epicurus, ſpeciem ex igne & aere & ſpiritu mixtam.

MACROBIUS *in Som. Scip. lib.* I. *cap.* 14.

Catiline,

Catiline, he ſaid, "that death was not, in "fact, any puniſhment, as it put an end to "thought and pain."

Even Cicero, after having ſhewn the errors and uncertainty of thoſe who had treated of a future ſtate, ſays, in an epiſtle to Torquatus, that "death puts an end to "thought and ſentiment;" in one to Terentius, "that death is the end of every "thing:" in another place, that "a firm and "elevated mind is free from care and un-"eaſineſs, and deſpiſes death, which only "places us in the ſtate in which we lay be-"fore we were born:" and publicly before the judges and people he aſſerted, that, "by "death, we loſe all ſenſe of pain*."

Epictetus

* Nam nunc quidem, quid tandem illi mali mors attulit? Niſi forte ineptiis et fabulis ducimur, ut exiſtimemus illum apud inferos impiorum ſupplicia perferre, ac plures illic offendiſſe inimicos, quàm hic reliquiſſe: a ſocrus, ab uxorum, a fratris, a liberum pœnis, actum eſſe præcipitem in ſceleratorum ſedem atque

Epictetus was of opinion, that after death we ſhall return to the ſource from whence we came, and be united with our primitive elements.

Strabo, in ſpeaking of the Brachmanes, ſays, " Texere etiam fabulas quaſdam, " quemadmodum Plato, de immortalitate " animæ, et de judiciis quæ apud inferos " fiunt, et alia hujuſmodi non pauca." STRABO, *lib.* xv.

Seneca writes in a letter to Marcia: " Cogita nullis defunctos malis affici illam " quæ nobis inferos faciunt terribiles, " fabulam eſſe, nullas imminere mortuis " tenebras nec carcerem, nec flumina fla-

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atque regionem, quæ ſi falſa ſunt, *id quod omnes intelligunt*, quid ei tandem aliud mors eripuit, præter ſenſum doloris. CICERO *pro Cluent.*

Yet Cicero ſays, in another place, "*Naturam ipſam de immortalitate animorum agere, quod ſi omnium conſenſus naturæ vox eſt, &c.*" CIC. *Tuſc. qu.* I.

" grantia

" grantia igne, nec oblivionis amnem, nec " tribunalia et reos. Luſerunt iſta poetæ, " et vanis nos agitavere terroribus. Mors " omnium dolorum et ſolutio eſt et finis, " ultra quam mala noſtra non exeunt, quæ " nos in illam tranquillitatem, in qua ante- " quam naſceremur jacuimus reponit. Si " mortuorum aliquis miſeretur cur et non " natorum miſereatur." SENECA, *de Conſol. ad Marciam, cap.* 19.

The ſame philoſopher in one of his tragedies, publicly exhibited before the people, avows the ſame opinion*.

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* Verum eſt? an timidos fabula decipit?
Umbras corporibus vivere conditis?
An toti morimur, nullaque pars manet noſtri?
S. Poſt mortem nihil eſt, ipſaque mors nihil:
Velocis ſpatii meta noviſſima.
Spem ponant avidi, ſoliciti metum
Quæris quo jaceas poſt obitum loco?
Quo non nata jacent. ———
Mors individua eſt, noxia corpori
Nec parcens animæ. *Troad. Act* II. *Chorus.*

The

The ſentiments of Pliny are very plainly expreſſed in the following paſſage: "Om-
"nibus a ſuprema die eadem, quæ ante
"primum, nec magis a morte ſenſus ullus,
"aut corporis, aut animæ, quam ante
"natalem. Eadem enim vanitas in fu-
"turum etiam ſe propagat, et in mortis
"quoque tempora ipſa ſibi vitam mentitur,
"alias immortalitatem animæ, alias tranſ-
"figurationem, alias ſenſum inferis dando,
"& manes colendo:—ceu vera ullo modo
"ſpirandi ratio homini a ceteris animalibus
"diſtet." PLIN. *Hiſt. lib. 7. cap.* 56.

Many other inſtances might be adduced, to prove that the belief of the mortality of the ſoul was very prevalent; and that the notions of thoſe who profeſſed a contrary opinion were often contradictory and confuſed, and always without rational proof. Yet every one who reflected, muſt have been conſcious of an intelligent principle within him, anxious to explore this im-

portant

portant but impenetrable ſecret, and in ſome meaſure intuitively convinced of a ſuperiority to its preſent ſtate, and of an exiſtence in another. But though the conſciouſneſs of ſuch a principle, and the variety of reaſons it could diſcover to prove its immortality, might lead him to believe it; other arguments muſt have offered doubt —he ſaw the mortal frame conſtantly expoſed to danger, natural diſſolution gradually approaching, and even the faculties of the mind partaking of the decay of the body—he ſaw the friend that he cheriſhed, or the object that he loved, conſumed to aſhes, or expoſed to more humiliating corruption.—Did they exiſt who were gone?—Was he yet to ſee them?—Was he to exiſt himſelf?—Or was the ſcene to be eternally cloſed, and all our affections, and thoſe mental powers on which we vainly pride ourſelves, to be diſſolved in nothing? A variety of anxious thoughts muſt have preſſed upon the mind; and, in the

the impatience of agonizing doubt, it was perhaps diſpoſed to arraign the juſtice of the Supreme Being, for having given faculties to inquire into that awful queſtion, yet inſufficient to reſolve it;

In the midſt of this ſolicitude, Chriſtianity was announced, declaring the veil which covered that myſtery to be removed, and, out of compaſſion to the human race, the certainty of a future ſtate to be revealed by God himſelf. The pleaſing proſpect was held out to all claſſes of men indifferently; no diſtinction was made between the emperor and the ſlave; happineſs and miſery depended on the firmneſs of belief in the doctrines, and the practice of the injunctions, of Chriſt, the morality of which, though conſonant to, perhaps ſurpaſſed in purity, the precepts of thoſe wiſe and virtuous philoſophers who had already inſtructed mankind.

Not leſs flattering than the proſpect of the immortality of the ſoul, was that of the re-

ſurrection of the body; and this doctrine may likewiſe have conſiderably aſſiſted the rapid advancement of Chriſtianity*. It was better adapted to the capacities of the illiterate, than the abſtruſe notions of the heathen philoſophers, and was acceptable to the feelings of all. Such is our dread of diſſolution, that even thoſe who were not decidedly convinced of the certainty, were flattered with the idea, of a future ſtate, where they were again to appear in the form they then enjoyed, and ſee and converſe with thoſe they loved, in the ſhape they had already known them.

The greateſt difficulty in the way of converſion, ſeems to have been the myſtery by

* Though the belief of the reſurrection of the body was profeſſed by all the Jews, except the Sadducees, it does not ſeem to have been entertained by any of the Greeks and Romans.—Many of the Jews, after their return from Chaldea, believed in the Metempſychoſis.

which

which God had conveyed his will to man, which being above human comprehenſion, could not be explained, and was therefore either to be rejected or believed; but, in rejecting this myſtery, men muſt alſo have rejected the authority on which their expectation of a future ſtate was founded.

The early Chriſtians ſupported their faith with great purity of manners; which, with the examples of the martyrs, muſt have greatly contributed to obtain belief, and to ſupply the place of argument. The mind is naturally diſpoſed to compaſſionate thoſe who ſuffer; their words and actions have more than ordinary weight. The martyrs ſubmitted to all the torments which cruelty could invent, with patience and reſignation; rejected every offer of relief, when propoſed to them on condition of their denying their faith in Chriſt: they met death itſelf with indifference, and in

their laſt moments ſhewed the fulleſt perſuaſion, that they were only going to quit a mortal and inconvenient frame, to enjoy more perfect happineſs.

That the abovementioned cauſes forwarded the ſucceſs of Chriſtianity, may be obſerved from the little progreſs it has made in Hindoſtan. The Hindoos reſpect their own religion, believe in a future ſtate, and perſecution is entirely contrary to their doctrines. Notwithſtanding the labours of miſſionaries, therefore, for upwards of two centuries, and the eſtabliſhments of different Chriſtian nations, who ſupport and protect them, out of at leaſt thirty millions of Hindoos, that are in the poſſeſſions of the Engliſh and of the Princes who are dependant on them, there are not, perhaps, above twelve thouſand Chriſtians, and thoſe almoſt entirely *Chandalahs*, or outcaſts *.

The

* " Tout Indien, qui embraſſe le Chriſtianiſme, eſt " abſolument banni de ſa tribu, eſt abandonné aux " inſultes

The early Chriſtians ſeem to have been without any ſettled hierarchy, and without any eſtabliſhed forms of religious worſhip. Diſperſed in the different cities of the Roman empire, they formed themſelves into ſocieties, which were only connected with each other by profeſſing the ſame belief, and being expoſed to equal danger. When the members of theſe ſocieties occaſionally met together, any one ſpoke who felt himſelf ſo diſpoſed; and the firſt appearance of diſtinction or precedence we can find, was the chuſing of preſbyters or elders, to whom was entruſted the care of aſſembling the members at fit times; of watching over their manners; and of aſſiſting their diſtreſſed brethren from the voluntary contributions of the ſociety. As the number

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"inſultes de toute ſa nation: Auſſi ne trouvent-on "point que la religion Chretienne ait fait de grands "progrés en ce pais la, quoiqu'-en diſent les miſſionnaires Romains."

La Croze, tome ii. *liv.* 6. *p.* 296. *Ed. de la Haye*, 1758.

of profelytes increafed, further and more permanent regulations were thought necef-fary; and the next ftep to higher prefer-ment that is recorded, was the election of certain perfons among the prefbyters, to prefide at the affemblies, to collect the re-fult of their deliberations, and who, in the interim of their meetings, had the power of receiving and applying alms, and of cor-refponding with the focieties eftablifhed in other places. The name given to thefe was *Epifcopi*, a term we find equally applied to perfons in different trufts, and which literally fignified an infpector or fuperintendant *. In the procefs of time, the functions of religious worfhip were entirely commit-ted to thofe infpectors and to their inferior

* The title of Pope *(Papa)* was originally given indifcriminately to all bifhops and patriarchs, and it was only towards the end of the 11th century that Gregory the VIIth obtained, at a council held at Rome, that this appellation fhould be confined to that fee. In the Greek church the ancient mode continues to this day.

affiftants;

aſſiſtants; and hence aroſe the diſtinction of the *clergy*, from the *laity*, or great bulk of the Chriſtians. With the augmentation of the number and quality of the Chriſtians, the ſituation of the clergy became naturally more important; freſh ceremonies were gradually introduced, to render the worſhip more ſplendid. From the ſuppoſed examples in the early ages of Chriſtianity, and by forced interpretations of the ſacred writings, a variety of pious duties was invented, of little real uſe perhaps to mankind, but calculated to obtain and preſerve that dominion of the prieſthood, by which it ſo long kept every other order of men in a ſtate of the moſt abject ſubjection.—It was the ſlavery of the mind.—Philoſophy and the arts, which had already been conſiderably affected by the influence of the new religion, were loſt under the inundations of barbarians that overwhelmed the Roman empire. The ſmall degree of uncouth learning which yet remained, being

entirely in poffeffion of the priefts, confiderably contributed to confirm their influence over the rude and uninftructed laity, and to maintain and extend fuperftition, which, from the earlieft times, they feem to have foftered with unwearied pains. Their afcendency being eftablifhed without oppofition or control, they not only commanded in fpiritual matters, but directed in worldly affairs with imperious interference. Intoxicated with the fubmiffion that was every where fhewn to them, they often committed fuch wanton and extravagant acts of authority, that we are frequently loft in amazement, between the infolence of thofe who commanded, and the folly of thofe who obeyed. But in the plenitude of their power, and in the enjoyment of the immenfe wealth they had by various means acquired, they neglected to obferve that exterior decorum with which their conduct had been formerly clothed, and furnifhed

examples

examples of very licentious and diforderly manners. Thefe did not efcape obfervation; the people in fome countries, notwithftanding their infatuation, began to murmur; while the higher ranks of men were already difpofed to refiftance. The invention of printing, about the middle of the fifteenth century, brought forth fcience from its dark retreats within the walls of monafteries, from whence it had fhed but a faint and partial light upon the univerfal barbarifm of the age. Superftition declined, in proportion to the progrefs made by letters; phænomena, that had been employed to awe the ignorant, were found to proceed from natural caufes; and the minds of every clafs of men imbibed fome part of that knowledge, which now began to diffufe itfelf all over Europe.

Controverfy feems to have been the conftant companion of religion:—it was almoft coëval with our faith. But early in the fixteenth century it broke out with uncommon violence; and the difputes of churchmen

men were carried on with ſo much acrimony and imprudence, that by means of the preſs, the whole arcana of the policy and abuſes of the prieſthood were laid open to the inquiry and judgment of the laity.

In order to cruſh the new opinions, which, in conſequence of theſe diſputes, began to appear and to ſpread themſelves in many parts of Europe, the Roman pontiff had recourſe to violent and injudicious meaſures. Anathemas and excommunications were pronounced againſt all who encouraged or profeſſed them; and the princes of Chriſtendom were called upon to exert their power and authority to eradicate and deſtroy them. But, as is generally the caſe when perſecution is employed to oppoſe reaſon, it decided thoſe who were wavering, and made men more poſitive in their reſiſtance. The proteſtant doctrines ſpread with uncommon rapidity, and operated, wherever they gained ground, not only

only to effect ecclefiaftical, but likewife the moft important political, changes. During the ftruggle that preceded them, Europe, for a long fpace of time, exhibited the moft extraordinary and melancholy fcene that is to be found in the hiftory of mankind: a ftate of religious frenzy univerfally prevailed. The fire of perfecution was lighted up from one extremity of Chriftendom to the other; and men faw their fellow-creatures and citizens committed to the flames, not only without remorfe, but with pleafure and exultation. All the bonds of focial life were broken; and bigotry and fanaticifm were bufily employed to fmother the feelings of nature, and the fentiments of loyalty, of gratitude, and of friendfhip. Sovereigns defcended from the throne to be the bloody affaffins of their people *, or drove them to abandon their

* Fifty thoufand inhabitants of the Low Countries are fuppofed to have been put to death on account of their

their own, and seek refuge in other, countries. Confidence and safety were nowhere to be found; for neither rank nor merit, obligations conferred, nor connections of blood, afforded any security. The ostensible cause of these enormities was religion, while the real and true objects of religion were forgotten. Men, apparently deprived of their reason, in the wild course of their mistaken zeal, never stopped to recollect that they were acting in disobedience to the laws of that God whom they pretended to serve, and in opposition to the doctrines they affected to profess, which inculcate charity, benevolence, compassion, and indulgence for the errors and infirmities of others.

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their religious principles, during the reign of Charles V. only. The number seems almost incredible, but it is affirmed by several cotemporary historians. Yet Charles was milder and less bigotted than his son and successor Philip. The massacre in the night of St. Bartholomew at Paris, and similar scenes of horror in different parts of Europe, shew to what length a blind zeal can carry an unenlightened people.

But

But the charm, that formerly rendered the minds of men capable of receiving with reverencc any dogma that was prefcribed to them, being broken, every one who was fo inclined, commented upon and explained the facred writings according to his own particular notions: and from among the Reformers arofe a variety of fects, as intolerant towards each other, as the church of Rome was towards thofe who had emancipated themfelves from its authority. The laity, who hitherto had been kept in profound ignorance, efpecially on religious matters, eagerly read the books of controverfy, and felt their vanity confiderably flattered, in being at liberty to difcufs and give their opinions on fubjects which but lately it would have been criminal for them to have inquired into. They became accuftomed to ftudy and inveftigation. The liberty that was given to the prefs in the countries where the Proteftant religion prevailed, and efpecially in thofe which enjoyed

joyed a free government, enabled men of genius to examine things with freedom, and to exprefs themfelves without reftraint. Philofophy and the fciences, even in the midft of civil and religious revolutions, were making confiderable progrefs; and thefe, with the improvements in navigation, which led to the difcovery of other countries and other people, tended to expand the mind, and make men more liberal in their notions. The increafe of circulating wealth, produced by the extenfion of commerce, and the gold and filver that were poured into Europe from America; the eafy communication that was eftablifhed between different countries, and the facility of exchanging their refpective productions, produced new and varied wants and pleafures. The ftudious, the induftrious, and the diffipated part of mankind, found each fufficient occupation. The fweets of focial life became more numerous and refined; public tranquillity was neceffary to the enjoyment of

them; and men grew averſe to fierce civil broils, and indifferent about religious conteſts. But as they unfortunately often proceed from one extreme to the other; as formerly it was the faſhion to ſeek fame by wild and extravagant acts of devotion, ſo of late years ſome have imagined that they evince a ſuperiority of genius, by affecting to have no religion. But without entering into the arguments either of ſceptics or divines, it will always afford comfort to the humble believer, to reflect, that the moſt profound metaphyſicians, the beſt philoſophers of this or any age, and thoſe who have made the greateſt progreſs in the ſciences, were not only exemplary in their moral characters, but that their writings tend, while they enlighten the mind, to increaſe our veneration for the Supreme Being. The farther they proceeded in their diſcoveries, the more they adored the Creator of the univerſe, and perceived the

insuf-

insufficiency of human wisdom to find out or explain his ways.

In some more modern writers we find the power of fancy, and the force of ridicule, employed to deprive mankind of their greatest consolation, and society of its best support;—but to what other motive can this endeavour be ascribed, than to a licentious vanity courting a criminal distinction?

Many of the early Christians, even some of the fathers of the church, previous to their conversion to Christianity, had adopted the opinions of Plato, and other Greek philosophers; and hence, doubtless, it arose, that some of the doctrines then professed are evidently tinged with their notions.

The belief of three states after this life, which is still enjoined by the church of Rome,

Rome, ſeems to have been taken from Plato; but this, as well as other opinions, might probably be traced to a more diſtant origin.

The doctrine of the Metempſychoſis was openly avowed by ſome of the early ſects *, who brought paſſages from the holy ſcriptures in ſupport of their extraordinary fictions.

They likewiſe believed in the eternity of matter, *not ſuppoſing that any thing could be formed from nothing*. Nam et quidam infirmiores hoc prius credere de materiâ potius ſub-jacenti volunt, ab illo univerſitatem deductam, ſecundum philoſophos †.

* See Letter from Father Bouchet to M. Huet Biſhop of Avranches.—Lettres edif. & curieuſes, tome xii. p. 170. Edit. de Paris, 1781.

† Tertul. de Reſur. Carn. c. 91.

Moſt of the Gnoſtics imagined that the Divinity (Demiurgus) who created the world, was different from, but ſubordinate to, the Supreme Ruler of the univerſe *.

Origen, and others, believed in the deſtruction and ſucceſſion of worlds; and that theſe revolutions had ever exiſted and would continue throughout eternity †.

This opinion, as well as that of many of the Greeks on this ſubject, ſeems to be derived from the doctrine of tranſmigration; the ſoul that is ſaid to pervade the globe, being ſuppoſed to be infuſed into that which may ſucceed it.—The Origeniſts thought that the ſouls of mankind had exiſted before the body, and, like the Hindoos, rejected the idea of eternal puniſhment.

* Ap. Eu. Præp. Ev. xi. 18.

† Orig. in Prœm. &c.

Lactantius,

Lactantius, who was selected to be the preceptor of the son of Constantine, and for his eloquence was distinguished by the appellation of *the Christian Cicero*, likewise believed in the pre-existence of the soul *.

The opinion of its being an emanation of the Divinity, which is believed by the Hindoos, and was professed by the Greeks, seems likewise to have been adopted by the Christians. Macrobius observes, *Animarum originem manare de cælo, inter rectè philosophantes indubitatæ constat esse fidei* †. —Saint Justin says, the soul is incorruptible, because it emanates from God ‡: and his disciple, Tatianus the Assyrian, observes, that man having received a portion of the Divinity is immortal as God is §.

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* Lactant. Div. Inst. vii. 5.

† Macr. in Som. Scip. i. 9.

‡ S. Jus. de Resur. 9.

§ Tatian. cent. Grec. N. 10.

Many believed that the Deity had confided the care of the things of this world to celeſtial beings, deſtined to that purpoſe. Saint Juſtin Martyr ſays, in his Second Apology to the Senate of Rome, "God "who created the univerſe, having arranged "the elements, and the ſun, the moon, and "the ſtars; having diſpoſed the ſeaſons, and "their various productions; having placed "under man the things of the earth; com-"mitted the human race, and all that is un-"der heaven, to angels, whom he has com-"manded conſtantly to watch over them *."

Athenagoras, in an addreſs to the Emperor Marcus Aurelius, obſerves, "The "Chriſtians admit of a number of angels "and ſpirits that God the creator diſtributed "over the ſtars, the heavens, the world, and "all that it contains †."

* St. Juſt. Apol. ii. n. 5.

† Athen. Legat. Chr. n. 10.

Some

Some even imagined, that the ſpace between *the heavens and the earth*, was inhabited by beings that were enemies to mankind, like the evil genii of Greece, and the Deutas of Hindoſtan *.

" All the heretics of the early ages," ſays Father Bouchet, " being infatuated " with Platoniſm, aſcribed to angels, what " that philoſopher ſaid of inferior deities †."

Had we ſufficient data to go upon in examining the hiſtory of the Hindoo religion, we might probably follow the pure worſhip of an almighty, juſt, and merciful God, through all its ſtages of corruption, to its preſent complicated ſtate. The following Sketches may perhaps enable

* S. Hier.

† Lettres edif. & cur. tom. xii. p. 191. Ed. de Paris, 1781.

the reader to form ſome judgment upon this ſubject; and whatever reaſon we may have to conſider the religion we profeſs as a peculiar revelation of God, we ought to look upon the ſincere believers of another, with leſs ſeverity than men in general have done. To hate or deſpiſe any people, becauſe they do not profeſs the ſame faith with ourſelves; to judge them illiberally, and arrogantly to condemn them, is, perhaps, in fact, to arraign the wiſdom and goodneſs of the Almighty.

SKETCH II.

Sources of Information concerning Hindoſtan.

IN tracing the progreſs of the arts and ſciences, we have been accuſtomed to conſider Egypt as the country which gave them birth; but an opinion has lately been entertained, that they were probably brought thither from Hindoſtan. An analogy has been diſcovered between the religion of the Hindoos and Egyptians; a ſimilarity is found in ſome of their cuſtoms; and a certain acquaintance with the ſame ſciences ſeems to have been common to both. To wreſt an honour from the Egyptians which they have ſo long and ſo peaceably enjoyed, to ſurmount the prejudices that are in their favour, and to

overturn an opinion that has been confirmed by the ſanction of ſo many ages, ſeems a work ſo replete with difficulty, that I think no one who ſhall attempt it, ſhould flatter himſelf with hopes of complete ſucceſs. When opinions are once adopted, men ſeldom go fairly in queſt of truth; there is always a bias to theſe; they generally look for what may ſtrengthen, and receive unwillingly what may combat them.

In our early youth we imbibed, with claſſic learning, a degree of veneration for the Egyptians, and hence a predilection in their favour that will probably remain with us during our lives. We thought we beheld the arts and ſciences coming from Egypt, and ſpreading themſelves in thoſe countries, to which we always look back with a degree of enthuſiaſm; it never entered our imagination to go beyond that, and to ſeek their origin in a more diſtant clime; but we gave up our admiration to the

people to whom the Greeks themſelves owed that inſtruction which rendered them ſuperior to other nations.

From Greek and Roman authors we learn but little of the Hindoos; and the attention they excite in hiſtory ſeems rather to ariſe from their having been conquered by ſome great hero, or mentioned by ſome favourite writer, than from their own conſequence as a nation. We were indifferent about a people of whom we had ſcarcely any knowledge. But the deſire of conqueſt, and the thirſt of gain, having brought us to a more intimate acquaintance with them, and the ſpirit of inquiry being rouſed, we go back with avidity to thoſe paſſages which had left but a ſlight impreſſion, and are ſurpriſed to ſee the ſame manners and cuſtoms, the ſame religion and laws, exiſting, and now in uſe, which we find to have prevailed at the remoteſt period we can trace.

Though it be almoſt three centuries ſince Europeans firſt navigated to the Eaſt Indies, it is but a very few years ſince ſuch inquiries were ſet on foot, as could lead us to any ſatisfactory information concerning a people who perhaps merit the attention of the curious, more than any other nation on the globe. But, happily, the obſcurity in which they were involved ſeems gradually to be diſſipating; and we may now flatter ourſelves that we are in the way to obtain a knowledge of all that is to be learnt of their hiſtory. How far that may extend, is yet uncertain; but the lights which have already been obtained, ſufficiently ſhew them to have excelled as a civilized and poliſhed nation, before any other that we are acquainted with.

We are informed that Mr. Haſtings, ſoon after his appointment to the government of Bengal, conceived the idea of procuring a code of the laws and cuſtoms of the Hindoos,

doos, with an intention to conciliate their affections, by paying a proper regard to their inftitutions and prejudices. For this purpofe he invited from Benares, and other parts of the country, Brahmans learned in the Sanfkrit language; the moft authentic materials were collected, and tranflated from the original text into the Perfian idiom. The Brahmans began the work in May 1773, and finifhed it in February 1775 *.

A fociety was fome years afterwards eftablifhed at Calcutta, in order to make inquiries into the civil and natural hiftory, antiquities, fciences, and literature of Afia, which, we are told, has made confiderable progrefs; and that the prefident, Sir William Jones, as well as fome of its other members, are now fufficiently acquainted with the Sanfkrit to be able to tranflate it with facility.

* It was tranflated from the Perfian into Englifh by Mr. Halhed.

Of

Of the local ſtate of the country, the beſt account we yet have, is to be found in a *Map* and *Memoir*, publiſhed by Major Rennel, who was ſeveral years ſurveyor-general of Bengal and the other provinces that are ſubject to that government. Beſide the ſurveys and inquiries made by Major Rennel and other profeſſional men, our geographical knowledge has been greatly improved, in conſequence of the embaſſies ſent from Calcutta to Thibet and Poonah, and the marches of our armies in the late war with the Mahrattas, acroſs the peninſula from the Ganges to Guzerat. Men of ſcience having accompanied the embaſſy to Poonah, and ſerved in thoſe armies, the preciſe ſituation of particular places, with their directions and diſtances from each other, were accurately aſcertained.

I am indebted for much curious, as well as uſeful, information to Lieutenant Colonel Polier, Mr. John Stuart, and Mr. George Foſter.

Foſter. Lieutenant Colonel Polier reſided near thirty years in Hindoſtan, part of which he ſpent at Delhy, and its neighbourhood. Mr. Stuart * and Mr. Foſter

* Mr. Stuart went from Maſulipatam to Hydrobad, the capital of the Nizam's dominions, and from thence to Seringapatam, the capital of Myſore, in which country he remained fourteen months. He came from thence to Madras. In his ſecond journey, he went from thence to Hydrobad, Aurengabad, Jynagur, Delhy, through the Panjab, to within ſixteen miles of Lahore. He returned to Delhy, and came by the way of Oude and Benares to Calcutta. After remaining ſome time in Bengal and Bahar, he went by ſea down the Perſian Gulf, and from Ghrey, at the mouth of the Euphrates, croſſed the deſert in the wideſt diagonal part to Aleppo, and, embarking at Scandaroon, came to England. In 1783, he went to Moſcow, with the intention of going through Tartary to India, but finding it difficult to procure a paſſport for proceeding from Aſtracan, he came by the way of Vienna to Italy, and went from thence by ſea to Conſtantinople. Going by Diarbukkeer (or Meſopotamia), Moſul, and Kirkout, to Bagdat, he went from thence into Perſia. After ſtaying ſome months at Iſpahan, Sheeras, &c. he came to Baſſorah, and from thence through

Fofter * have vifited more of the interior parts of India than any other Englifhman I have heard of; and thofe gentlemen, by fpeaking fluently fome of the Oriental languages, and by living in habits of intimacy with the natives, have been able to learn things unknown to us, and to explain others which feem to have been mifapprehended †.

But the honour is due to the French, of having firft brought out, from the receffes of the

through Annadolia (or Natolia) to Conftantinople and Vienna. He has fince then vifited Swedifh Lapland, above a degree farther north than Torno, and is now profecuting his travels through other parts of Europe.

* Mr. Fofter went from Madras by land to Calcutta, from thence to Benares, Agra, Delhy, &c. to Kafhimire, where he continued feveral months, and going by Cabul through Perfia, came by the Cafpian Sea to Ruffia, and from thence to England.

† Though much mifcellaneous information concerning the Hindoos may be found in different authors of our own and other nations, who have written on Hindoftan, none that I am acquainted with, have made

the Hindoo temples, and communicated to the world in a regular and ſcientific manner, the aſtronomy of the Brahmans, of which, till then, we had but vague and uncertain notions. It was *Le Voyage dans les Mers de l'Inde*, by Monſieur le Gentil *, that firſt enabled us to form a right conception of it, and to perceive thoſe characteriſtic marks which diſtinguiſh it from that of

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made *them* the objects of their immediate and impartial inquiry. Indeed, until now, the ſources of information have been uncertain and confined; but, at preſent, as we have got poſſeſſion of the key to knowledge, the *Sanſkrit language*, and of the country where its chief repoſitory is ſuppoſed to be, we may expect, from the zeal and abilities of Sir W. Jones, and the other members of the ſociety of Calcutta, to have our curioſity gratified, upon better and more authentic grounds.

* See *Voyage dans les Mers de l'Inde*, fait par Ordre du Roi, a l'occaſion du Paſſage de Venus ſur le Diſque du Soleil le 6 Juin 1761, et le 3 du même Mois 1769, par Monſieur le Gentil, de l'Academie des Sciences.

other

other nations. Since then, it has been more fully illuſtrated, in a moſt ingenious and learned treatiſe, by Monſieur Bailly *.

Whether the Egyptians received it from the Hindoos, may be a ſubject of farther inquiry; but if, after a careful examination, we are obliged to allow the Hindoos to be the inventors of a ſcience that requires ſo much ingenuity and obſervation, we ſhall be inclined to ſuppoſe that they were likewiſe the authors of that mythology which will be found to bear ſo great a reſemblance to that of the Greeks and Romans.

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* See *Traitè de l'Aſtronomie Indienne et Orientale*, par Monſieur Bailly, de l'Academie Francoiſe des Inſcriptions et Belles Lettres, des Sciences, &c.

SKETCH III.

Sketch of the Hiſtory of Hindoſtan.

THE ancient Greeks ſeem in general to have believed that the natives of India were *aborigines* *, and that they never either emigrated themſelves, or received any colony from ſtrangers †.

The learned Hindoos ſay, that Hindoſtan ‡, extending from the river Indus

* Diod. ii. † Strab. xv.

‡ *Hindoſtan*, ſo called by foreigners; but I am informed that no ſuch words as *Hindoo* or *Hindoſtan* are to be found in Sanſkrit, which we may ſuppoſe to be the original language of that country, or at leaſt the oldeſt now exiſting there. In Sanſkrit it is called *Bharata*,

Indus * on the weſt, to the Burumpooter † on the eaſt, and from the mountains of Thibet

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Bharata, and *Bharat-virſh*.—Bharat appears, likewiſe, to be the name of an ancient imperial family.—Hindoſtan ſeems, evidently, to come from the Perſians.—*Stan*, in Perſian, ſignifies *country*, and *Hindoo* may have been taken from a corruption of Sinde, the name of the river that ſeparated Bharata from the Perſian dominions. (Rennel—Wilkins—Stuart, &c.) But to conform to the practice now in uſe, I ſhall continue to call the country *Hindoſtan*, and its original inhabitants *Hindoos*.

* From the city of Attuck, in lat. 30. 20. to Moultan. This river is called Attuck, which in the Sanſkrit language is ſaid to ſignify *Forbidden*, as it was the boundary of Hindoſtan on that ſide, and unlawful for the Hindoos to go beyond it without permiſſion. Below Moultan it is called Soor, until it divides itſelf into a number of ſtreams near Tatta; the principal one is called Mehran; but the river, when generally ſpoken of, is called in the Sanſkrit language Sindhoo, and vulgarly Sinde. By Europeans it has, from the earlieſt times, been called Indus. (Pliny ſays, "Indus "ab incolis appellatus," &c. Lib. vi.)

† A river eaſt of the *Ganga*, or Ganges, the proper name of which is Brimha-pooter, or the ſon of Brimha. Theſe

Thibet on the north, to the ſea on the ſouth; acknowledged the dominion of one mighty

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These two rivers derive their ſources from the mountains of Thibet, from whence they proceed in oppoſite directions, the Ganges to the weſt, and the Burumpooter to the eaſt. The Ganges, after wandering through different valleys, ruſhes through an opening in the mountains at Hurdwar, and flows, a ſmooth navigable ſtream, in a courſe of about 1350 miles, through the plains of Hindoſtan to the ſea. In its way it receives eleven capital rivers, ſome of them equal in magnitude to the Rhine. From its arrival on the plains at Hurdwar to the conflux with the Jumna, its bed is in moſt places about a mile and a quarter wide; from thence its courſe becomes more winding: about 600 miles from the ſea, its bed in the broadeſt part is three miles over, in the narroweſt half a mile, the ſtream increaſing and decreaſing according to the ſeaſons. In the ſummer months it is fordable in ſome places above the conflux with the Jumna, but the navigation for ſmall veſſels is never entirely interrupted: below the conflux, the depth is much more conſiderable, as the additional ſtreams add more to that, than to its breadth. At the diſtance of 500 miles from the ſea, the channel is 30 feet deep when the river is at the loweſt: but the ſudden and great expanſion of the

mighty ſovereign: but that in this immenſe empire there were ſeveral hereditary

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ſtream, depriving it of ſufficient force to ſweep away the ſand and mud that is thrown acroſs it by the ſtrong ſoutherly winds, the principal branch cannot be entered by large veſſels. About 220 miles from the ſea in a ſtrait direction, but 300 in following the windings of the river, the branches called the rivers Caſſembazar and Jellinghy unite, and form the river Hughly, on which is the port of Calcutta. The navigation of ſhips in this river is always dangerous, as the ſand-banks frequently ſhift, and ſome project ſo far into the ſea, that the channels between them cannot be eaſily traced. The medium rate of motion of the Ganges is about three miles, and during the rains, and while the waters flow into it from the inundated lands, from five to ſix miles an hour. In general, there is on one ſide of the river an almoſt perpendicular bank, more or leſs elevated above the ſtream according to the quantity of water: near the bank the water is naturally deepeſt; on the oppoſite ſide, as the bed ſlopes gradually, the water is ſhallow, even at ſome diſtance from the margin: but this is the natural effect of the windings of great rivers, the current being always ſtrongeſt at the external ſide of the curve. In

ditary kings, who paid him a certain tribute, though in the internal government

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In places where the ſtream is remarkably rapid, and the ſoil looſe, ſuch tracts of land are ſometimes ſwept away as would aſtoniſh thoſe who have not been accuſtomed to ſee the increaſe and force of ſome rivers, during and immediately after the periodical rains in the tropical regions. The effects of the ſtream at thoſe curves ſometimes produce a gradual change in the courſe of rivers, and in proportion as they encroach on one ſide, they quit the other. Hence there are inſtances in Hindoſtan, of towns, ſaid by ancient authors to be ſituated on the banks of rivers, that are now at a conſiderable diſtance from them. The Hindoos, in their fabulous account of the Ganges, ſay, that it flows from the foot of Viſhnou, the preſerving deity, and in entering Hindoſtan, paſſes through a rock, reſembling the head of their ſacred animal, the cow. The Britiſh nation, with its tributaries, enjoy the whole of its navigable courſe.

The Burumpooter, taking almoſt an oppoſite direction, runs through Thibet, where it is called Sampoo, or Zianciu, which is ſaid to bear the ſame interpretation with the Ganga or Ganges, *the river*. It waſhes the border of the territory of Laſſa, and approaching

ment of their countries they were independent *.

One of the ancient dynaſties of their emperors is called, the Sourage-buns, or the dynaſty of the children of the ſun; the

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proaching to within about 200 miles of Yunan, the weſternmoſt province of China, turns ſuddenly back, and running through Aſſam, enters Bengal on the N. E. During a courſe of 400 miles through Bengal, it ſo much reſembles the Ganges, that a deſcription of one may ſerve for both, excepting that, for the laſt 60 miles before their junction, it forms a ſtream from four to five miles wide. The waters of thoſe great rivers being joined, form a gulph of conſiderable extent, interſperſed with iſlands, ſome of them ſeveral leagues in circumference. Major RENNEL.

* Diodorus Siculus ſays, "India in quatuor latera diſtincta eſt; quod ad orientem, quodve ad meridiem vergit, magnum mare circumdat. Quod arctos ſpectat, Hæmodus mons ab ea Scythia, quam habitant hi qui appellantur Sacæ, dividit; quartum, quod eſt ad occidentem fluvius Indus terminat, omnium fere, poſt Nilum, maximus. Magnitudinem Indiæ ab oriente ad occaſum, ſcribunt ſtadiorum viginti octo millium duorum et triginta. *Lib.* II. *cap.* x.

other

other the Chander-buns, or that of the children of the moon *.

After theſe we hear of the houſe of Bharat: and the wars between two of its branches, the Kooroos and the Pandoos, are the ſubject of a celebrated epic poem, called the Mahabharat †, ſaid to have been written by Kriſhna Dwypayen Veiâs, a learned Brahman, above 4000 years ago. A famous battle, fought on the plains of Delhy, at the beginning of the Kaly-Youg, or preſent age, 3102 years before Chriſt, gave, to Arjoon, one of the five ſons of Pandoo, and favourite of the god Viſhnou, the empire of Bharatvirſh, or Hindoſtan.

* The names, however, in Sanſkrit, according to Mr. Wilkins, are properly, *Soory-vangs*, and *Chandra-vangs*; or, *the race of the Sun*, and *the race of the Moon*.

† The Bhag-vat Geeta, which is an epiſode of this poem, has been tranſlated from the Sanſkrit language into Engliſh by Mr. Charles Wilkins. It contains dialogues between Arjoon and Kirſhna, who is ſuppoſed to have been the god Viſhnou in one of his incarnations.

About 1600 years before Chriſt, a war with the Perſians * is recorded; and about 900 years after that war †, another is mentioned, during which the Hindoo emperor is ſaid to have been carried priſoner into Perſia, and his ſon, who ſucceeded him, to have become tributary to the kings of that country. The tribute having been withheld by the ſecond Phoor, or Porus, is aſſigned as the cauſe of the invaſion of India by Alexander ‡. Some Hindoo writers mention the victory obtained by him over Phoor, and ſay that he quitted

* No mention is made of this war by any ancient European hiſtorian.

† The firſt Darius, according to Herodotus, invaded India about 504 years before Chriſt, which is probably the war here meant. The error in the date, which is about 196 years, may have ariſen in copying or tranſlating from the Hindoo manuſcript.

‡ Pliny ſays; "Colliguntur a libero patre ad "Alexandrum magnum, reges eorum CLIV annis quin- "que millia, CCCCII adjiciunt et menſes tres." *Lib.* VI. *cap.* xvii.

Hindoſtan

Hindoſtan on account of a mutiny in his army *.

After the return of Alexander, it appears that ſeveral revolutions happened among the different branches of the reigning family; and that many of the tributary princes, taking advantage of theſe convulſions, rendered themſelves independent. The country thereby lay open to eaſy conqueſt; thoſe princes were un-

* This correſponds with the accounts given of the mutiny on the Banks of the Hyphaſis, or modern Beyah. Major Rennel ſuppoſes, that Alexander erected his twelve altars at Firoſepour, near the junction of the Beyah, or Hyphaſis, with the Setlege, or ancient Heſudrus.

It may be mentioned here by the way, that Greek coins, medals, and engravings, are ſometimes found in India. I have ſeen two cameos of exquiſite workmanſhip; and ſaw a beautiful medal of Alexander, about the ſize of a half crown piece, which was given to the Nabob of Arcot. It ſhould be remembered that Alexander had his own coin ſtruck in his army by Greek workmen that he carried with him for that purpoſe.

willing to appeal to a ſovereign for protection, whoſe yoke they had ſhaken off; and invaders, inſtead of meeting a united people, and having to contend with the force of the whole empire, ſeem only to have been ſeparately oppoſed by thoſe whoſe territories they attacked.

The Greeks, who remained in poſſeſſion of ſome of the northern provinces, were ſucceſsfully attacked by a Hindoo prince named by them Sandrocottus *. Seleucus, then maſter of the country between the Indus and Euphrates, made a treaty with him 303 years before Chriſt; but whether he upon that occaſion retained, or ceded, the provinces conquered by Alexander, is extremely doubtful.

About 150 years after this treaty, it appears that ſome of the ſame provinces which had been ſubdued by the Greeks, were conquered by the Bactrians, whoſe empire

* Plutarch. Juſtin. lib. xv. cap. iii.

was formed about 250 years before Chriſt, by Theodotus, when governor of Bactriana, under Antiochus Theos. Theodotus was forced to yield his conqueſts in India to Mithridates Arſaces king of the Parthians, who conſiderably extended them; and the Parthians were in their turn expelled by a Tartar nation, called by Ptolemy and others *Indian Scythians*, who are ſaid to have ſpread themſelves on both ſides of the Indus, to the ſea *.

Theſe conqueſts, however, may be ſaid to have extended little farther than the bordering provinces; but the invaſions of the Mogul Tartars overturned the Hindoo empire, and, beſides the calamities that immediately attend conqueſt, fixed on ſucceeding generations a laſting train of miſeries. They brought along with them the ſpirit of a haughty ſuperſtition; they exacted the converſion of the vanquiſhed; and they

* Strabo.—Juſtin.—Excerpta Valeſiana.

came

came to conquer, and to remain. The ſucceſs of the firſt invaders invited many to follow them; but we may conſider the expedition of Tamerlane as that which completed the ruin of the Hindoo government. Having, in the year 1398, ſent his ſon Mirza Pir Mahomed before him, he entered India himſelf; relieved Mirza, who had taken, but was afterwards ſhut up in Moultan; defeated the armies of the Mahomedan king of Delhy, and made himſelf maſter of his capital. Wherever he appeared he was victorious; neither Muſſulman nor Hindoo could reſiſt his fortune; nor could any one who oppoſed him, expect his mercy. Marking the march of his army with blood, from the banks of the Attuck to the eaſtern ſide of the Ganges, and from thence back by a different route, he returned to Samarcand.

The diſappearance of this angry meteor was followed by a long ſcene of warfare among the Mahomedan invaders themſelves;

ſelves; and the firſt of the deſcendants of Tamerlane who may be ſaid to have firmly eſtabliſhed himſelf on the throne of Delhy, was Acbar. He ſucceeded his father Homaon in 1556, and died in 1605, after a ſucceſsful reign of about fifty years. He conſiderably extended the dominion of the Mahomedans, and was the firſt of their princes who regularly divided the empire into *Soubadaries*, or viceroyſhips, ſome of which were equal in extent to the largeſt European kingdoms. Over each of theſe he appointed a ſoubadar, or viceroy. The ſoubadaries were again divided into provinces, governed by naibs, or nabobs, who, though ſubject to the ſoubadar, had the privilege of immediately correſponding with the emperor's miniſter; the deciſion of civil cauſes belonged to the Cadi; the revenues and expences were ſuperintended by a perſon appointed from the court; and the government of the principal forts was confided to officers who were independent of the viceroy.

During

During his long reign, Acbar caufed inquiries to be made, to afcertain the population, the natural productions, the manufactures, &c. of the different provinces; the refult of which, with various regulations arifing therefrom, were formed into a book called the *Ayin Acbaree*, or inftitutes of Acbar, which ftill exifts in the Perfian language. He endeavoured to correct the ferocity of his countrymen; was indulgent to the religion and cuftoms of the Hindoos; and, wifhing to revive the learning of the Brahmans, which had been perfecuted as profane by the ignorant Mufftis, he ordered the celebrated obfervatory * at Benares to be repaired, invited the Brahmans to return to their ftudies, and affured them of his protection.

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* Doctor Robertfon fays, this obfervatory was built by Acbar; whereas I have always underftood that it was only repaired by his orders; and hence, probably, it may arife, that the ancient Hindoo architecture is mixed with the pointed Saracen or Gothic arch, which is now to be perceived in the building.

The dominion of Acbar does not ſeem to have extended ſouth beyond the 21ſt degree of latitude. From thence, ſouthward, a great part of the country was ſtill ſubject to a very powerful Hindoo prince, to whom many great Rajahs * paid tribute. The laſt of theſe Princes dying without iſſue, moſt of his territories ſubmitted to uſurpers; and two Mahomedans, who had ſerved as generals in his army, found means to eſtabliſh themſelves independent ſovereigns of Golcondah and Viziapour.

Aurengzebe, ſon of Shaw Gehan, the grandſon of Acbar, completed the conqueſt of many countries that his predeceſſors had in vain attempted to ſubdue. While in the Deckan, he ordered the city of Aurengabad to be built, to commemorate his

* Princes, or Nobles, very much reſembling the great Nobility of Europe under the feudal governments. *Rajah* is derived from a Sanſkrit word, ſignifying *ſplendor*.

victories.

victories*. His dominions, according to Major Rennel, reached from the 10th to the 35th degree of north latitude, and were in ſome parts, of nearly an equal extent in breadth. His revenue is calculated to have been about thirty-five millions of pounds ſterling:—an aſtoniſhing ſum, eſpecially in a country where the productions of the earth that are neceſſary for the ſupport of man, are ſcarcely above a third of the price that the neceſſaries of life bear in England †.

Aurengzebe died in 1707, after a reign of forty-nine years; and though, to attain the throne, he confined his father to his ſeraglio, cauſed his brothers to be put to death,

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* His firſt wife is buried there, to whoſe memory he erected a moſque, and a magnificent tomb.

† Beſide the difference in the price of food, it muſt be conſidered that the native of Hindoſtan has no farther occaſion for fuel, than what may be neceſſary to prepare his temperate meal; nor for clothing, to guard him againſt the inclemencies that are unknown in thoſe mild regions.

death, and was guilty of many other enormities; yet, being once eftablifhed on it, and feeing no competitors, he paid fuch clofe attention to the affairs of government and to the impartial adminiftration of juftice, was fo judicious in his political conduct, and fo fuccefsful in his wars, "that he deferves to "be ranked with the ableft princes who "ever reigned in any age or country."

It was the policy of the court of Delhy frequently to change the viceroys. A hiftorian relates, that one of them left the city, fitting with his back towards the head of the elephant; and on being afked the reafon, replied, "That it was to look out for "his fucceffor." The vaft diftance of fome of the provinces from the throne, fuggefted the propriety of this meafure, as well as of the regulations we have mentioned. But, with all the policy that human forefight might devife, fuch extenfive dominions could only be governed and preferved, under wife and vigorous rulers; and fuch, when

we conſider the ordinary courſe of nature, and the uſual education of princes, could not be expected in any long ſucceſſion. Aurengzebe was a phenomenon that rarely appears in the ſphere of royalty: his mind was formed during his long ſtruggle for the empire, while he was obliged to command his paſſions, and ſtudy the ways and characters of mankind. "His ſceptre was too "ponderous to be wielded by the feeble "hands of his ſucceſſors;" and, in leſs than ſixty years from his death, his wonderful empire was reduced almoſt to nothing.

Nizam al Muluc, viceroy of the Deckan, who, without open rebellion, had in reality rendered himſelf independent, to avert the ſtorm with which he was threatened from the miniſters of Mahomed Shaw, is ſuppoſed to have ſuggeſted to *Thamas* Kouli Kawn, who was then at Candahar, his celebrated invaſion of Hindoſtan.

Thamas, after a ſingle battle, entered the city of Delhy, and the vanquiſhed emperor laid

laid his *regalia* at his feet. Having collected immenſe wealth, and reſerved to himſelf all the countries belonging to the Mogul empire that were on the other ſide of the Indus, he reinſtated Mahomed Shaw on the throne with much ſolemnity, and returned with his army into Perſia. It is ſaid that, before his departure, he informed the emperor, who the perſons were who had betrayed him, and gave him much wholeſome advice. But the fabric was now ſhaken to its foundation, the treaſury was empty, the troops were mutinous, the prince was weak, the miniſters were unfaithful, and the viceroys of the diſtant provinces, though they affected ſubmiſſion, no longer reſpected commands which they knew could not be enforced, and in the end rendered their ſtations, that formerly were of ſhort duration, hereditary in their families. All that now belongs to Shaw Allum, the preſent nominal emperor, is the city of Delhy, and a ſmall diſtrict round it, where, even deprived of ſight by the

barbarous hand of a rebel, he remains an empty ſhadow of royalty, an inſtance of the inſtability of human greatneſs, and of the precarious ſtate of deſpotic governments. Under theſe, while the liberty and life of the ſubject are conſtantly expoſed to danger, the crown totters on the head of the monarch: he who is the moſt abſolute, is frequently the leaſt ſecure; and the annals of Turkey, of Perſia, and of the Mahomedan conquerors of Hindoſtan, teem with tragic ſtories of dethroned and murdered princes.

Throughout Hindoſtan there are many rajahs to be found, who ſtill enjoy the territories of their anceſtors. Some, happily, never were ſubdued, and owe their independence to the natural ſituation of their poſſeſſions, which renders invaſion difficult. Others were permitted, from policy or neceſſity, to retain them, on condition of paying a ſtipulated tribute.

The

The Hindoos are the only cultivators of the land, and the only manufacturers. The Mahomedans who came into India were soldiers, or followers of a camp, and even now are never to be found employed in the labours of husbandry or the loom.

SKETCH IV.

Government. Public Buildings. Forts, and Places of the Reſidence of Rajahs.

THE government throughout Hindoſtan ſeems to have been anciently, as it is at preſent, feudal; and if we may judge from the apparently happy ſtate of thoſe countries where the deſtructive hand of the conqueror had not yet been felt, and from the inviolable attachment which the Hindoos bear to their native princes, we muſt conclude, that, under them, they were governed on principles of the moſt juſt and benevolent policy. In thoſe countries the lands were highly cultivated; the towns and their manufactures flouriſhed; the villages were compoſed of neat and commodious

modious habitations, filled with cheerful inhabitants; and wherever the eye turned, it beheld marks of the protection of the government, and of the eafe and induftry of the people. Such was Tanjore, and fome other provinces, not many years ago.

Under the ancient Hindoo government, there were feveral kings or *great Rajahs* *, who were tributary to the emperor; and other inferior Rajahs, or nobles, who paid tribute to their refpective fuperiors, and who, when fummoned to the field, were obliged to attend them, with a certain number of men in arms, in proportion to the value of their poffeffions. Befides the eftates of Rajahs, there were other hereditary lands belonging to perfons of lefs note, and fome that were appropriated to charitable and religious purpofes. We likewife find, that in many parts of Hindoftan, certain lands, or commons, were attached

* Maha-Rajah.

to the different villages, which were cultivated by the joint labours of their inhabitants. The care of thefe lands was committed to the elders of the village, and their produce applied to maintain the poor, to defray the expence of feftivals, and to pay dancers and players, who might occafionally be employed for the amufement of the villagers.

The *Ryuts*, or peafants, were allowed a certain portion of the harveft, by the lord or proprietor of the land, with which they maintained their families, provided and kept their cattle, and were furnifhed with feed for the fucceeding feafon. The portion given to the peafant feems to have varied, and to have been chiefly determined by the fertility or barrennefs of the foil, the eafe or difficulty of cultivation, or the abundance or failure of the harveft.

In countries that are plentifully fupplied with water, the labour of the hufbandman

is

is much diminiſhed, and his crops are generally very abundant; but on the coaſt of Coromandel, where the ſoil is for the moſt part ſandy, and water ſcarce, greater exertion is required, which is often but ſcantily repaid.

In ſuch countries as have not the advantage of being watered by conſiderable rivers; or in ſuch parts where the water cannot be conveyed from them to the adjacent fields; tanks were made, which, being filled during the periodical rains, furniſhed water for the rice-fields, and for the cattle in the dry ſeaſon. Some of theſe are of great extent, and were made by incloſing deep and low ſituations with a ſtrong mound of earth *. Others of leſs magnitude, for the uſe of temples, towns, or gardens, are of a quadrangular form,

* On the bank of the great tanks, are generally found a *Choultry* and a Temple.

lined

lined with ſtone, deſcending in regular ſteps from the margin to the bottom *.

In the towns, as well as in moſt of the villages, are *Choultries*, or public buildings for the reception of travellers, which were erected and endowed by the munificence of the prince, the generoſity of ſome rich individual, or, not uncommonly, in conſequence of ſome pious vow. A Brahman reſides near, who furniſhes the needy traveller with food, and a mat to lie upon; and contiguous to them is a tank or well, that thoſe who halt, may have it in their power to perform their ablutions before they eat, or proceed on their journey.

* I have ſeen ſome of theſe meaſuring between 3 and 400 feet on the ſide, and regularly lined with granite. The Hindoos, from ſome ſuperſtitious notion, never conſtruct any thing of an exact ſquare, but rather oblong; though the difference is frequently ſo ſmall as ſcarcely to be perceptible to the eye.

The *Dewuls*, or temples, called by the Europeans *Pagodas*, are ſtill very numerous, eſpecially in the ſouthern provinces, and ſome of them of ſuch remote antiquity, that no account is left, either in writing or by tradition, when or by whom they were erected. But the northern provinces being firſt conquered, the ſeat of the Mahomedan government fixed, and its greateſt force exerted in thoſe parts; moſt of the temples were deſtroyed, the images of ſtone broken, and thoſe of metal melted to cover the floors of the moſques and palaces, that the faithful Muſſulman ſhould have the ſatisfaction daily to trample on what had been held ſacred by the Hindoo.

The temples at Hurdwar, where the Ganges enters Hindoſtan; at Matra, the ſuppoſed birth-place of Kriſhna; at Oudgein; at Benares; and at Jaggernaut on the coaſt of Orixa; a temple on the top of a mountain at Trippety, about 40 miles

N. E.

N. E. of Arcot; one on an Iſland called Seringham, which is formed by the rivers Cavery and Coleroon, near Trichanapoly; and one on the iſland of Ramaſſeram, between Ceyloan and the continent, ſeem from the moſt diſtant times to have been conſtantly held in the higheſt veneration. There are alſo many others that are much reſorted to; but of all thoſe of which I have any knowledge, I believe that in Seringham * is the largeſt.

At

* About a mile from the weſtern extremity of the iſland of Seringham, and at a ſmall diſtance from the bank of the Coleroon, ſtands this celebrated pagoda. It is compoſed of ſeven ſquare incloſures, one within the other, and ſtanding at 350 feet aſunder. The walls are of ſtone and mortar, and twenty-five feet high: every incloſure has four large gateways, with a high tower over them, one being in the centre of each ſide, and oppoſite to the four cardinal points. The outward gateway to the ſouth is richly ornamented with pillars, ſome of which are ſingle pieces of granite 33 feet long, and 5 in diameter, and thoſe that form the

At the pagoda of Jaggernaut, people of all casts and ranks eat together, without

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the roof of the gateway, which is flat, are still larger. The pagoda is consecrated to Vishnou, and in the inner inclosure are the altars and the image of that deity. The Brahmans, who belong to the pagoda, are very numerous, and with their families are said to amount to some thousands of souls.

During the struggles between the English and French nations for superiority in the Carnatic, and in support of the Mahomedan viceroys, whose cause they respectively espoused, the repose of the Brahmans was disturbed, and their temple profaned; it was alternately taken possession of by the French and English armies. When those rude intruders first attempted to enter it, a Brahman who stood on the top of the outer gateway, after having in vain supplicated them to desist, rather than be a witness of such pollution, threw himself on the pavement below, and dashed out his brains.

About half a mile east from this pagoda, is another called Jumbookistna. When the French, who, with their ally Chunda Saib, had been for some time shut up in those two pagodas, surrendered them to Mr. Laurence in June 1752, a thousand Rajahpout seapoys refused to march out of Seringham until assured that their conquerors would not pass beyond the third inclosure,

out diſtinction or pre-eminence. This is peculiar to that place, being no where elſe allowed; and the permiſſion, or rather

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incloſure, declaring they would die to a man in defending the paſſage to it: but Mr. Laurence, admiring their courage, and reſpecting their devotion, far from giving them offence, ordered that none ſhould go beyond the ſecond. ORME, &c.

Tavernier gives the following deſcription of a temple near Amidabad, which the Mahomedans had converted into a moſque: "Il y avoit, en ce lieu là, une "pagode dont lès Mahomedans ſe ſont mis en poſ-"ſeſſion pour en faire une moſqué. Avant que d'y "entrer, on paſſe trois grandes cours, pavées de mar-"bre, et entourées de galleries, et il n'eſt pas permis "de mettre le pied dans la trioſieme ſans oter ſes "ſouliers. Le dedans de la moſqué eſt ornée a la "moſaique, la plus grande partie etant d'agates de "diverſes couleurs, qu'on tire des montagnes de "Cambaya, qui ne ſont qu'à deux journées de là. "On y voit pluſieurs ſepultures des rois idolatres, "leſquelles ſont comme autant de petites chapelles "à la moſaique, avec de petites colonnes de marbre, "qui ſoutiennent une petite voute, dont le ſepulcre "eſt couvert."

Voyage de Tavernier, tome iii. page 59, *edition de Paris,* 1724.

order,

order, for the pilgrims of different cafts to do fo, is faid to be in commemoration of their hero and philofopher Krifhna *, who always recommended complacency and affection for each other. A great quantity of victuals is every day prepared, and, after being placed before the altars, is partaken of by the pilgrims. The Brahmans belonging to this pagoda pretend, that it was built by order of the emperor, at the beginning of the Kaly-Youg †, in honour of Vifhnou, by whom the houfe of Pandoo was peculiarly protected ‡.

There are ruins on the coaft of Coromandel, near Sadras, called, by Europeans, *the feven pagodas*, by the natives, Mavali-

* Krifhna is reprefented in the *Mahabarat*, and other works, to be the god Vifhnou in one of his incarnations. See SKETCH III.

† See *Aftronomy of the Hindoos*, SKETCH XI.

‡ See SKETCH III.

puram. The remains of a palace and temple, of great extent, may yet be traced. Some of the inſcriptions and hieroglyphics with which the walls abound, are no longer underſtood; and though tradition informs us that this place was at a conſiderable diſtance from the ſhore, many of the ruins are now covered with water, and when it is calm may be ſeen under it *.

The immenſe temples, hewn out of the ſolid rock, and containing almoſt innumerable pillars, ſtatues and figures in bas relief, that are to be ſeen on the iſlands of Salſette and Elephanta, and at Iloura, about 20 miles from Aurengabad †, announce a

* There are pieces of ſculpture here in very perfect preſervation, which, with many others that are ſcattered over Hindoſtan, prove the great ſuperiority of the ancient Hindoos in this art, to their later deſcendants.

† For a particular deſcription of thoſe temples, ſee Thevenot and Anquetil, &c.: but beſides theſe, others of a ſimilar kind are to be met with in different parts of Hindoſtan.

work

work of ſuch aſtoniſhing labour, that the people are firmly perſuaded it could not have been executed by men, but was performed by genii, at the order of the gods.

The Hindoo poets frequently mention *Duarka* as a place highly celebrated. It is ſaid to have ſtood at the extremity of the peninſula, and to have been ſwallowed up by the ſea, a few days after the death of Kirſhna.

At the hour of public worſhip, the people are admitted to a periſtile, or veſtibule, the roof of which, in the large temples, is ſupported by ſeveral rows of pillars; and while the Brahmans pray before the images, and perform their religious ceremonies, the dancing women dance in the court, or under the portico, ſinging the praiſes of the god to the ſound of various muſical inſtruments.

The inauguration of a temple is attended with great ceremony and propor-

 tional

tional expence. After it is completely finiſhed, the Brahmans are perhaps obliged to wait ſeveral months, before they find, by their aſtrology, a fit day for that ſolemnity. The day is afterwards annually celebrated, and is called *the feaſt of the Dewul.* Every temple is dedicated to ſome particular deity, and each has its annual feaſt; beginning with the day on which the inauguration was performed: it laſts ten days, and to temples that are held in particular veneration, pilgrims reſort on that occaſion from almoſt every part of Hindoſtan. Few come without an offering, by which means alone the revenue of ſome of the temples is rendered very conſiderable; but, in the countries that are under the Mahomedan yoke, the Brahmans, as well as the pilgrims, are uſually taxed by the government.

Throughout Hindoſtan we meet with many places of defence, which, from their

con-

conſtruction, as well as from tradition, appear alſo to be of great antiquity, and ſeem deſigned to reſiſt the effects of time as well as the attacks of an enemy. Theſe alone are ſufficient to ſhew, that the humane laws of Brimha could not ſecure the mild Hindoos from being diſturbed by the fatal effects of ambition; and that the paſſions in every climate are ſometimes too powerful to be reſtrained, even by the wiſeſt and moſt ſalutary regulations. The building of places of ſecurity we find commanded by the law itſelf; for in the code of Hindoo laws, in a recapitulation of the qualities and things neceſſary for *a ruler*, it is ſaid, "He ſhall erect a ſtrong fort in the "place where he chuſes to reſide, and ſhall "build a wall on all the four ſides, with "towers and battlements, and ſhall encloſe "it with a ditch, &c."

We likewiſe find the following paſſage in the Heetopades:

" What ſovereign, whoſe country is fur-
" niſhed with ſtrong holds, is ſubject to
" defeat? The prince of a country without
" ſtrong holds, is as a man who is an outcaſt
" of his tribe. He ſhould build a caſtle
" with a large ditch and lofty battle-
" ments, and furniſh it with machines for
" raiſing water, and its ſituation ſhould be
" in a wood, or upon a hill, and where there
" are ſprings of freſh water, &c."

Some of thoſe fortreſſes are by ſituation ſo ſtrong as to baffle all the efforts of art in a regular attack, and are only to be reduced by ſurpriſe or famine. Such is the fort now called Dowlatabad near Aurengabad, Golcondah near to Hydrobad, Gualior *, and many others. But theſe

* Gaulior, belonging to the Rajah of Ghod, was taken by ſurpriſe by the Engliſh in 1780 from the Mahrattas, who were then in poſſeſſion of it.

It ſtands on a rock, about four Engliſh miles in length, of unequal breadth, and nearly flat at the top. The ſides are almoſt perpendicular in every part;

theſe ſeem only to have been intended by the natives as places of retreat in caſe of

---

part; for where the rock is not ſo naturally, it has been made ſo by art. The height from the plain below is unequal, but generally from 200 to 300 feet. The rampart that goes round the top conforms to the edge of the precipice. The only aſcent is by ſtone ſteps, which are defended at the bottom by a wall and towers, and in the way up by ſeven ſtrong ſtone gateways, at certain diſtances from each other. On the top there are many noble buildings, reſervoirs for water, and even cultivated land. At the north-weſt foot of the mountain is a large and well built town.

Gualior was once in poſſeſſion of the Mahomedans, but was recovered by the Hindoos. Tavernier ſays, "Elle (la ville) eſt batie le long d'une montagne qui "vers le haut eſt entourée de murailles avec des tours. "Il y a dans cet enclos quelques étangs que forment "les pluyés, et ce que l'on y ſéme eſt ſuffiſant pour "nourir la garniſon; ce qui fait que cette place eſt "eſtimée une des meilleures des Indes. Sur la pente "de la montagne qui regarde le N. W. Shaw Jehan "fit batir une maiſon de plaiſance, d'ou l'on voit toute "la ville, et qui peut tenir lieu de fortreſſe. Au bas de "cette maiſon on voit pluſieurs idoles de bas relief "taillées dans le roc, les quelles ont toutes la figure de "demons, et il y en a une entre autres, d'une hauteur "extraordinaire. Depuis que les rois Mahomedans "ſe ſont rendus maitres de ce pais-la, cette fortreſſe eſt

 "le

of need, and for the ſecurity of their families and treaſures in times of danger; and not for their uſual reſidence, or the defence of the country.

In open and plain countries, the forts are conſtructed with high walls, flanked by round towers, and are incloſed by a wet or dry ditch *. The Rajah and his family generally dwell within the fort, nearly adjoining to which is the pettah, or town.

The

" le lieu ou ils envoyent les princes et grands ſigneurs
" quand ils veulent s'aſſurer de leur perſonne."

TAV. tome iii. page 52.

Gualior reſembles other forts that I have ſeen, being ſituated on inacceſſible mountains, except by paſſages ſecured and defended at different places. On the ſides of the mountain above the paſſage, quantities of ſtones are generally to be found piled up, and ready to be tumbled down on the heads of the aſſailants.

* I have known inſtances of their having aligators bred in the ditches of their forts, which correſponds with what Pliny mentions. In ſpeaking of the different nations of India he ſays, *Horata urbs pulchra,* *foſſis*

The place of residence of the Polygar Rajahs, or those whose possessions are in woody and hilly countries, is frequently found surrounded with an impervious thicket, closely planted with bamboos and other thorns. A road leads from the open country through the thicket to an area in the centre of it, sometimes forming a plain of several miles in circumference, on which is the town. Should it be near to mountains, a road similar to the other communicates with them, the entrance to which is commonly defended by a fort, or a deep trench or breast-work. These roads are narrow; prolonged by frequent windings, intersected by barriers; and, when an attack is apprehended, obstructed, by cutting ditches and felling trees. By such frequent interruptions, the progress of troops towards the plain is necessarily slow, during

fossis paluſtribus munita; per quas crocodili, humani corporis avidissimi, aditum, nisi ponte, non dant. Plin. lib. vi. cap. 20.

which they are liable to be conftantly annoyed by thofe who may be concealed in the thickets *. Should thefe difficulties be

* The following is a defcription of the attack of one of thofe places, as extracted from a letter of Colonel Fullarton to Lord Macartney and the Council at Madras, contained in his Account of military Operations in the Southern Parts of India, in the Campaigns of 1782, 1783, and 1784:

" On our arrival before the town of Shevigerry, " he (the Polygar chief) retired to the thickets, near " four miles deep, in front of his *Comby*, which they " cover and defend. He manned the whole extent of " a ftrong embankment, that feparates the wood and " open country; was joined by other affociated Po- " lygars, and muftered eight or nine thoufand men in " arms. Finding that they trifled with our propofals, " the line was ordered under arms in the morning, " and orders were given for the attack. It com- " menced by the Europeans, and four battalions of " Seapoys, moving againft the embankment which " covers the wood. The Polygars, in full force, op- " pofed us, but our troops remained with their fire- " locks fhouldered, though under a heavy fire, until " they approached the embankment, where they gave " a general

be furmounted, the laft refource of thofe who are attacked, is to retire to the moun-

" a general difcharge and rufhed upon the enemy. " By the vigour of this advance, we got poffeffion " of the fummit, and the Polygars took poft on the " verge of the adjoining wood, difputing every ftep " with great lofs on both fides. As we found the " *Comby* could not be approached in front, we pro- " ceeded to cut a road through impenetrable thickets " for three miles, to the bafe of the hill that bounds " the *Comby* on the weft. We continued to cut our " way under an unabating fire from 8000 Polygars, " who conftantly preffed upon our advanced party, " rufhed upon the line of attack, piked the bullocks " that were dragging the guns, and killed many of " our people. But thefe attempts were repulfed by " perfeverance, and before funfet we had opened a " paffage entirely to the mountain, which is extremely " high, rocky, and in many places almoft perpen- " dicular. Having refolved to attack from this un- " expected quarter, the troops undertook the fer- " vice, and attained the fummit. The Polygar parties " pofted to guard that eminence being routed, after " much firing we defcended on the other fide and " flanked the *Comby*. The enemy feeing us mafters " of the mountain, retreated under cover of the " night by paths inacceffible to regular troops, and we " took poffeffion of this extraordinary recefs."

tains.

tains. Even the common roads through the *Pollams*, or poſſeſſions of theſe Rajahs, have generally thick woods on each ſide of them, and gateways or barriers acroſs, which, beſides ſerving as a defence, are intended for the purpoſe of levying duties on merchandiſe.

SKETCH V.

Casts, or Tribes.

THE Hindoos are divided into four *casts* or tribes, the *Brahman*, the *Khatry*, the *Bhyse* *, and the *Soodera*. These *casts* are at present again separated into two parties, or sects, though we must suppose them to have been originally united. The one is called the Vishnou-Bukht, and the other the Shiva-Bukht, or the followers of Vishnou, and the followers of Shiva. The former distinguish themselves by painting the forehead with a

* The name in Sanskrit is, *Vissyas*; or, as it is pronounced in some parts, *Bissyas*.

horizontal

horizontal line, and the latter with a perpendicular one *.

Accord-

* Beside the four *casts* above mentioned, there is an adventitious tribe or race of people, called in the Sanskrit, Chandalas; and on the coast of Coromandel, Pariars; who are employed in the meanest offices, and have no restrictions with regard to diet. Their number, compared with that of any other *cast*, is inconsiderable, and seems evidently to consist of those persons that have been expelled their *casts*, which is a punishment inflicted for certain offences. Were a Hindoo of any of the other *casts* to touch a Chandala, even by accident, he must wash himself and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be present at any religious ceremony. He has no rank in society, and cannot serve in any public employment. Hence the punishment of expulsion, which is supposed in its consequences to extend even to another life, becomes more terrible than that of death.

Strabo and Diodorus Siculus erroneously divide the Hindoos into seven tribes. Into this mistake they have been led by supposing the Vishnou-Bukht, and Shiva-

According to the Hindoo account of the creation, as contained in the ſacred books, the Veds *, and explained in different Saſtras †, Brahma, or God, having commanded the world *to be*, created Bawaney, who, dancing and ſinging the praiſes of the Supreme, dropped from her womb

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Shiva-Bukht, together with the Chandalas, to be *tribes*: or, by taking for *tribes*, ſome of the profeſſions into which the Scoderas are divided.

* The Veds, or as pronounced in ſome parts of Hindoſtan, Beds, and on the coaſt of Coromandel, Vedams, contain all the principles of their religion, laws, and government, and are ſuppoſed to be of divine origin. The Tallinghas, and Malabars or Tamouls, generally change the B into V, and terminate the Sanſkrit words with an M.

† Some of the Saſtras are commentaries on the Veds, and have been written by different ancient Pundits. The Neetee Saſtra is a ſyſtem of ethics. The Dharma Saſtra treats of religious duties, &c.

Pooran, which we often find mentioned, literally ſignifying *ancient*, is a title given to a variety of works which treat of their gods and heroes.

three

three eggs * upon the ground, from which were produced three beings, Brimha, Vifhnou, and Shivah. To the firft,

* In the account given of the birth of thofe three beings, we may find an analogy with the opinions of fome Egyptians and Greeks. The Thebans, in comparing the world to an egg, faid that it had come out of the mouth of the Supreme Being *. In the verfes afcribed to Orpheus, it is faid that God having produced a large egg, and broke it, from thence came out the heavens and the earth †. Pythagoras made ufe of the fame allegory; and we are told, that the *Orphiques*, who pretend to have preferved the doctrines of Pythagoras, abftained from eating eggs, as the Brahmans do now. In the orgies of Bacchus, the egg was confecrated, and held in veneration as a fymbol of the world, *and of him who contains every thing within himfelf.* "Confule initiatos "liberi patris in quibus hac veneratione ovum co-"litur, ut ex formâ tireti ac pené fphærat atque un-"diqueverfum claufâ et includente intra fe vitam, "mundi fimulachrum vocatur ‡."

* Eufeb. Præp. Ev. i. 10.—& lib. iii. c. 11.
† Apud. Athenag. legat. pro Chrift. N. 18.
‡ Macrob. Saturn. viii. cap. 16.

Brahma gave the power of creating the things of this world; to the ſecond, that of cheriſhing and preſerving them; and to the third, that of reſtraining and correcting them.

Brimha created the Brahman from his mouth: his rank was, therefore, the moſt eminent; and his buſineſs, to perform the rites of religion, and to inſtruct mankind in their duty.

He next created the Khatry from his arms; and his duty was to defend the people, to govern, and to command.

He then created the Bhyſe from his thighs and belly; and his buſineſs was to provide, and to ſupply by agriculture and traffic.

The Soodera he created from his feet; and to him devolved the duty to labour, to ſerve, and to obey.

He

He then proceeded to create all other animate and inanimate things; and the Supreme Being infufed into mankind the principles of piety, of juftice, of compaffion, and of love; of luft, of avarice, of pride, and of anger; with underftanding and reafon, to prefide over and apply them.

Brimha having reflected within himfelf, and being infpired by the *principle of wifdom*, wrote rules for the promotion of virtue, and the reftraining of vice; fixed the duties of the Brahman, the Khatry, the Bhyfe, and the Soodera; and calling thefe writings *Veds*, he delivered them to the Brahman, with power to read and to explain them *.

The

* "The natural duty of the Brahman is peace, "felf-reftraint, patience, rectitude, wifdom, and "learning."

"The

The Brahmans ſhed no blood, nor eat any thing that has had life in it *; their diet is rice and other vegetables, prepared with a kind of butter called ghee †, and with

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"The natural duties of the Khatry are, bravery, "glory, not to flee from the field, rectitude, gene-"rosity, and princely conduct."

"The natural duty of the Bhyſe is, to cultivate the "land, to tend the cattle, to buy and ſell."

"The natural duty of the Soodera is, ſervitude."

"A man being contented with his own particular "lot and ſituation, obtaineth perfection."

"A man by following the duties which are ap-"pointed by his birth, doeth no wrong."

"A man's own calling ought not to be forſaken."

Bhagvat Geeta.

Only the Brahmans may read the Veds; the Khatries may hear them read; but the other *caſts* may only hear the Saſtras, or Commentaries on the Veds.

* Porphiry and Clement of Alexandria, ſpeaking of the ancient Brahmans, ſay, they drank no wine, nor eat any animal food.

† *Ghee* is butter melted and refined, which, thus prepared, may be kept a conſiderable time, even in a hot climate.

ginger and other ſpices; but they conſider milk as the pureſt food, as coming from the cow, an animal for whoſe ſpecies they have a ſacred veneration.

This veneration for the ox may have been ordained, to preſerve from ſlaughter an animal that is of ſo great utility to mankind, particularly in Hindoſtan, which is productive but of few horſes, comparatively with the extent of the country, and the number of its inhabitants. The veneration in which the ox was held by the Egyptians, may have been borrowed from the Hindoos, or may have ariſen from the ſame cauſe, which may likewiſe have given birth to *the bull of Zoroaſter*. Cicero obſerves, that it was the utility of certain animals that occaſioned their being worſhipped by the Egyptians and other nations *. Plutarch

* "Ipſi, qui irridentur Egyptii, nullam belluam, niſi "ob aliquam utilitatem quam ex câ caperent conſecrave- "runt,

tarch ſays nearly the ſame thing*. A ſimilar regard ſeems to have been ſhewn for the ox by the Phenicians. Porphiry ſays, that a Phenician would ſooner eat a piece of human fleſh than taſte that of an ox†. In the early ages of Athens it appears, that not only this animal, but all beaſts of labour were reſerved from ſlaughter, even from being offered in ſacrifice, and which was one of the laws renewed by Draco.—In the code of Gentoo laws we find, beſides preſerving the animal from being killed, "that if any one ſhall exact labour from "a bullock that is hungry or thirſty, or "oblige him to labour when fatigued or "out of ſeaſon, the magiſtrate ſhall fine "him."

All Brahmans are not prieſts, yet all prieſts are Brahmans. Thoſe who are not

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"runt, concludam belluas a barbaris propter beneficium "conſecratas." Cic. de Nat. Deor. Lib. I. N. 37.

* Plut. de Iſid. et Oſir.

† Porph. de Abſt. 11.

of the order of the prieſthood, whether followers of Viſhnou or of Shiva, may ſerve, but not in menial offices; we often find them acting as ſecretaries, and ſuperintendants, to perſons of high rank, as factors to bankers and merchants: and there are inſtances of Brahmans being firſt miniſters, not only to Hindoo princes, but even to Mahomedans, being preferred for their knowledge, ſobriety of manners, and conſtant application. Some even bear arms, but none of theſe can be admitted into the prieſthood, and, in their appearance, they are only diſtinguiſhed from the other Hindoos by the mark on their forehead. They likewiſe, however, abſtain from animal food; and they meet with reſpect from the members of the other *caſts*, though not in ſo great a degree as the prieſts. But thoſe who are of the prieſthood, confine their attention to the performance of religious ceremonies, to the ſervice of the temples, to ſtudy, and to the education of youth.

The

The priefts never carry weapons of any kind, nor is it fuppofed to be fit for them to employ them, even in their own defence. They are patiently to fubmit to violence, and leave it to God and the laws to avenge them.

But throughout thefe laws, which were moft probably compofed by the Brahmans, reigns an uncommon degree of partiality to their *caft*. They claim a pre-eminence in rank, even to their princes, or *rajahs*, who are of the fecond, or Khatry *caft*. A *rajah* will receive, and tafte with refpect, the food prepared by a Brahman, but a Brahman dare not eat of any thing that may have been touched by one of another *caft*. In the adminiftration of juftice, the punifhment of a Brahman for any crime is milder, and in general of a lefs difgraceful nature, than that of another man for the fame offence; and they have defcended to the moft minute circumftances, in order

to preſerve that deference and reſpect which they have eſtabliſhed as their due.

It is ſaid, in their laws, " If a Brahman
" commit a crime deſerving of a capital
" puniſhment, the magiſtrate ſhall, to
" prevent his committing a ſimilar crime
" in future, ſentence him to perpetual im-
" priſonment.—There is no crime in the
" world ſo great as that of murdering a
" Brahman; and therefore no magiſtrate
" ſhall ever deſire the death of a Brahman,
" or cut off one of his limbs.

" Whatever orders ſuch Brahmans as
" are Pundits ſhall deliver to the Ryuts
" from the Saſtra, the Ryuts ſhall ac-
" knowledge and obey.

" If a Soodera give much, and fre-
" quent, moleſtation to a Brahman, the
" magiſtrate ſhall put him to death.

" If

" If a Brahman go to wait on a
" prince, the servants and *derbans* shall
" not obstruct his entrance, but give him
" a ready admission.

" If a Brahman be passenger in a boat,
" he shall not pay any thing to the water-
" man; and he shall enter and leave the
" boat before any other of the passen-
" gers," &c.

In settling precedence, and making way on the road, all are obliged to yield to the Brahmans *.

The functions of royalty devolve without exception on the Khatry *cast*; and

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* Diodorus Siculus, in speaking of the casts among the Hindoos, says, " Primum est philosopho-
" rum qui ceteris, numero pauciores, supereminent
" dignitate. Hi ab omni opere immunes, neque
" serviunt cuiquam neque imperant."

Diod. Siculus, Lib. II. *cap.* x.

the poſſeſſions and authority of their *rajahs* are hereditary, deſcending in the line of legitimate *male* primogeniture. But as the right of blood deſcends only to *this* degree, in default thereof the prince may adopt any one of his kinſmen to be his ſucceſſor *, who, from the time of his adoption, obtains the rights and the appellation of his ſon.

The younger branches of the families of rajahs generally ſerve in a military capacity, and have ſometimes lands given them, which they hold by a feudal tenure.

All commercial tranſactions are committed to the Bhyſe, or Bannian.

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* Inſtances of this kind frequently occur. Viziaram-rauze, the preſent rajah of Vizianagaram, was adopted in preference to his elder brother Sittaram-rauze.

The

The Soodera *caſt* is by far more numerous than all the other caſts together, and comprifes the artiſan, and the labourer of every kind. The mechanics and artiſans are again divided into as many claſſes as there are profeſſions. Ninety-eight ſubdiviſions of the different caſts have been reckoned by the Daniſh miſſionaries, who have given an account of their names, and different employments *. All follow the profeſſions of their fathers. None can quit the claſs he belongs to, or be admitted, or marry, into another: and hence probably that reſemblance that ſome have pretended to obſerve in each claſs, as if compoſing one great family.

The cheerful reſignation of the Soodera to his inferior ſtate in ſociety, with the impoſſibility of riſing above it, beſides the effect of education, may be aſcribed to the influence of his religion. He is taugh t by itto be-

* De la Croze, Hiſt. du Chriſt. des Indes.

lieve

lieve that he is placed in the ſphere he now moves in, by way of trial, or for offences committed in a former life, and that by piety and reſignation he will enjoy greater happineſs in another.

Though the other *caſts* enjoy greater liberty with reſpect to diet than the Brahmans, yet they ſcrupulouſly refrain from what is forbidden them, and will not partake of what may have been provided by any of an inferior *caſt*, or different religion *. They

* Were a Hindoo to break thoſe rules, he would be expelled from his caſt. It having been found requiſite to ſend ſome regiments of Seapoys from one Engliſh ſettlement to another by ſea, thoſe who were Hindoos were permitted to provide and carry with them water and proviſions for their own particular uſe: but one of the ſhips happening to be longer in the paſſage than had been expected, nothing remained to them, for ſeveral days before their arrival at land, but a very ſmall quantity of dry rice to each daily, without water to dreſs it, and ſcarcely more than ſufficient to wet their mouths; yet they could not be prevailed on to taſte

They may eat fiſh and fleſh, but not of all kinds indifferently; and to abſtain from them is conſidered a virtue, as may be obſerved in the following paſſage of the Heetopades *:

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taſte the other water or proviſions that were on board, though almoſt expiring from thirſt and want of nouriſhment.

* The Heetopades, Heetopadeſa, or Apologues of Viſhnou-Sarma, an ancient Brahman, was tranſlated from the Sanſkrit by Mr. Charles Wilkins, and publiſhed in 1787. Mr. Wilkins ſays, that the meaning of the word is, *uſeful inſtruction.* Sir William Jones acquaints us, in a diſcourſe to the ſociety of Calcutta, "That the fables of Viſhnou-Sarma, improperly called "the fables of Pilpay, are the moſt beautiful and an-"cient collection of apologues in the world, and are "now extant under different names in various lan-"guages. That they appear to have been firſt tranſ-"lated from the Sanſkrit in the ſixth century, by "Buzerchumihr, chief phyſician, and afterwards vizir, "to the great Anuſhirwan, king of Perſia." Mr. Wilkins obſerves, that the Perſian verſion of Abul Mala Naſſer Alla Muſtofi, made in the 515th year of the Hegira, was tranſlated into French with the title of *Les conſeils et les maximes de Pilpay, philoſophe Indien, ſur les divers états de la vie;* and that this reſembles the original more than any other tranſlation he has ſeen.

"Thoſe

"Thoſe who have forſaken the killing "of all; thoſe whoſe houſes are a ſanc- "tuary to all; they are in the way to "heaven."

No Hindoo of any of the four *caſts* is allowed, by his religion, to taſte any intoxicating liquor; it is only drank by ſtrangers, dancers, players, and Chandalahs, or outcaſts; and the wine or liquor mentioned by Quintus Curtius we are at a loſs to account for, unleſs it were the *toddy*, or juice of the cocoa, the *palmyra*, and date tree, which, before it be fermented, is of a cooling purgative quality, and drank on that account *.

That

* The three ſpecies of the palm tree that I have mentioned, are in great abundance over almoſt the whole peninſula and iſlands of India.

The *cocoa*, which is the firſt in rank, is perhaps of more univerſal uſe to man, than any other tree the earth produces. It generally grows almoſt perfectly ſtraight, is from thirty to forty feet high, and about a

foot

That the Hindoos retain their original character and manners, notwithſtanding-

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foot in diameter. It has no branches; but about a dozen leaves ſpring immediately from the trunk near the top, which are about ten feet long, and, at the bottom of the leaf, from two to three in breadth. Theſe leaves ſerve to cover the houſes of the common claſſes of the natives, to make mats for them to ſit and lie upon; with the fineſt fibres of the leaf, very beautiful mats are made, that are bought by the rich; the coarſe fibres are made into brooms; and the ſtem of the leaf, which is about as thick as a man's ankle, is uſed for fuel. The wood of the tree when freſh cut, is ſpungy; but this, as well as that of the *palmyra* tree, becomes hard by being kept, and attains a dark brown colour.—On the top of the tree, a large ſhoot is found, which, when boiled, reſembles brocalo, but is perhaps of a more delicate taſte, and though much liked, is ſeldom eat by the natives, as, on cutting it, the pith being left expoſed, the tree dies. Between this ſhoot and the leaves ſpring ſeveral buds, from which, on making an inciſion, diſtils a juice, differing little either in colour or conſiſtence from water. Men, whoſe buſineſs it is, climb to the tops of the trees in the evening, with earthen pots tied round their waſte, which they fix to receive this juice, and take away early in the morning before

ing the conqueſt of their country by ſtrangers, is owing to the religious obſerv-

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before the ſun has had any influence on it. The liquor, thus drawn, is generally called *Tary*, and by the Engliſh *Toddy*. It is in this ſtate cooling, and of a ſweet agreeable taſte—after being kept a few hours, it begins to ferment, acquires a ſharper taſte, and a ſlighter intoxicating quality. By boiling it, a coarſe kind of ſugar is made; and by diſtillation it yields a ſtrong ſpirit, which being every where ſold, and at a low price, contributes not a little to ruin the health of our ſoldiers. The name given to this ſpirit by the Engliſh is *Parriar arrack*, as it is drank by the Parriars or outcaſts.—The trees from which the *toddy* is drawn, do not bear any fruit; but if the buds be left entire, they produce cluſters of the *cocoa-nut*. This nut, in the huſk, is full as large as a man's head; and, when once ripe, falls with the leaſt wind.—When freſh gathered it is green on the outſide; the huſk and the ſhell are tender. The ſhell when diveſted of the huſk may be about the ſize of an oſtrich's egg; it is lined with a white pulpy ſubſtance, and contains about a pint, or a pint and a half, of liquor like water, and though the taſte be ſweet and agreeable, it is different from that of the *toddy*.

obſervance of their rules and cuſtoms, from which no hope of advantage, or fear

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In proportion as the fruit grows old, or is kept, the ſhell hardens, the liquor diminiſhes, and is at laſt entirely abſorbed by the white pulpy ſubſtance, which gradually attains the hardneſs of the kernel of the almond, and is almoſt as eaſily detached from the ſhell. The Indians uſe this nut in their cookery.—From it great quantities of the pureſt and beſt lamp oil is preſſed; and the ſubſtance, after it has been preſſed, ſerves to feed poultry and hogs, and is found an excellent nouriſhment for them. Cups, and a variety of ſmall utenſils, are made of the ſhell.—The huſk is at leaſt an inch in thickneſs, and being compoſed of ſtrong fibres that eaſily ſeparate, it furniſhes all the Indian cordage.

The *palmyra*, or as it is called by the Portugueſe (from whom the Engliſh, as in many other inſtances, have borrowed the name) the *palmeiro-brabo*, is taller than the *cocoa*, greater quantities of toddy are drawn from it; for though a ſmall fruit which it yields be ſometimes eat, and is thought wholeſome, yet it is but little ſought after. This tree, like the *cocoa*, has no branches, but only a few large leaves quite at the top, which are alſo employed to thatch houſes, and to make mats and umbrellas,

fear of punifhment, can poffibly engage them to depart.

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umbrellas. The timber of this tree is much ufed in building.

The *date-tree* is not fo tall as the *cocoa*. The fruit never arrives to maturity in India; toddy is drawn from it, but neither in fuch quantity, nor of fo good a quality, as that which is procured from the two former fpecies. Indeed, the Indian date-tree is but of little value, comparatively with even the *palmyra*, though that be inferior to the cocoa.

SKETCH VI.

Religion of the Hindoos.

WHATEVER opinion may be formed of the Hindoo religion itſelf, we cannot deny its profeſſors the merit of having adhered to it with a conſtancy unequalled in the hiſtory of any other. The number of thoſe who have been induced or compelled to quit their doctrines, notwithſtanding the long period of their ſubjection, and the perſecutions they have undergone, is too inconſiderable to bear any proportion to the number of thoſe who have adhered to them.

It is a circumſtance very ſingular, and merits particular attention, that, contrary

to the practice of every other religious ſociety, the Hindoos, far from diſturbing thoſe who are of a different faith, by endeavours to convert them, cannot even admit any proſelytes; and that, notwithſtanding the excluſion of others, and though tenacious of their own doctrines, they neither hate, nor deſpiſe, nor pity, ſuch as are of a different belief, nor do they think them leſs favoured by the Supreme Being than themſelves. They ſay, that if the Author of the univerſe preferred one religion to another, *that only* could prevail which he approved; becauſe to ſuppoſe ſuch preference, while we ſee ſo many different religions, would be the height of impiety, as it would be ſuppoſing injuſtice towards thoſe that he left ignorant of his will; and they therefore conclude, that every religion is peculiarly adapted to the country and people where it is practiſed, and that all, in their original purity, are equally acceptable to God.

The

The Brahmans *, who tranflated from the Sanfkrit language the laws and cuftoms of the Hindoos, fay, in the preliminary difcourfe prefixed to their work ;

" From men of enlightened underftand-
" ings and found judgment, who, in their
" refearches after truth, have fwept away
" from their hearts malice and oppofition,
" it is not concealed that the diverfities of
" belief, which are caufes of enmity and
" envy to the ignorant, are in fact a de-
" monftration of the power of the Supreme
" Being."

" The truly intelligent well know, that
" the difference and variety of created
" things, and the contrarieties of conftitu-
" tions, are types of *his* wonderful attri-
" butes, whofe complete power formed all
" things in the animal, vegetable, and ma-
" terial world ; whofe benevolence felected
" man to have dominion and authority over

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* See SKETCH II.

" the reſt; who, having beſtowed on him
" judgment and underſtanding, gave him
" ſupremacy over the corners of the world;
" who, having put into his hands the con-
" trol and diſpoſal of all things, appointed
" to each nation its own religion; and who
" inſtituted a variety of tribes, and a mul-
" tiplicity of different cuſtoms, but views
" with pleaſure in every place the mode of
" worſhip particularly appointed to it; he
" is with the attendants upon the moſque,
" in counting the ſacred beads; and he is
" in the temple with the Hindoos, at the
" adoration of the idols."

However the intention of thoſe idols may have been corrupted in a long courſe of practice by the ignorant multitude, or artful prieſt, they, as well as their various deities, ſeem evidently to have been only deſigned to ſhew the attributes of a Being of whom we cannot form any preciſe or ſimple idea, and who cannot be repreſented under any particular ſhape; neither have they

they any image of Brama *, or God, who they ſometimes call the *Principle of Truth*, the *Spirit of Wiſdom*, the *Supreme Being*, the *Univerſal Soul that penetrates every thing*, and epithets of the ſame kind. They ſay, "that the mind may form ſome conception "of his attributes, when brought ſeparately "before it; but who can graſp *the whole* "within the limited circle of human "ideas?

Saint Francis Xavier ſays, that a Brahman on the coaſt of Malabar confided to him, that one of the myſteries or ſecrets of the Hindoo doctrines conſiſted in believing that there was only one God, creator of the

* See SKETCH V. Mr. de la Croze, however, mentions to have ſeen a Hindoo painting of *a triangle, encloſed in a circle*, which was ſaid to be intended as an emblematical indication of the Supreme Being: but he obſerves, that this is not as a thing to worſhip, and that no image is ever made of God. Hiſt. du Chriſt. des Indes.

heavens and the earth, and that only *that God* was worthy to be adored *.

Bernier, who was an attentive traveller, a faithful narrator, and who, if we make allowances for the prejudices of the age in which he lived, may be conſidered as a judicious obſerver, gives the following account of a converſation he had with ſome of the principal *pundits* at Benares, upon the ſubject of the worſhip of idols among the Hindoos.

" Lorſque je deſcendis le long du Gange, " et que je paſſai par Benares, j'allai trouver " le chef des Pundets qui fait là ſa demeure " ordinaire. C'eſt un religieux tellement " renommé pour ſon ſavoir, que Chah " Jehan †, tant pour ſa ſcience que pour " complaire aux Rajas, lui fit penſion de

* Lib. I. Ep. 5.

† The father of Aurengzebe: his name is generally written by the Engliſh, Shaw Jehan.

" deux

“ deux mille roupies. C’etoit un gros “ homme, très bien fait, et qu’on re- “ gardoit avec plaiſir: pour tout vêtement “ il n’avoit qu’une eſpece d’écharpe “ blanche de ſoye, qui étoit liée à l’entour “ de ſa ceinture, et qui pendoit juſqu’à “ mi-jambe, avec un autre écharpe rouge, “ de ſoye, aſſez large, qu’il avoit ſur ſes “ épaules comme un petit manteau. Je “ l’avois vu pluſieurs fois à Delhi dans “ cette poſture, devant le Roi, dans l’Aſ- “ ſemblée de tous les Omrahs, et marcher “ par les rues tantot à pied tantot en Palcky *. “ Je l’avois auſſi vu, et j’avois converſé “ pluſieurs fois avec lui, parceque pen- “ dant un an il s’etoit toujours trouvé à “ notre conference devant mon Agah, à “ qui il faiſoit la cour, afin qu’il lui fit “ redonner ſa penſion, qu’ Aurengzebe, “ parvenu à l’Empire, lui avoit otée, pour “ paroitre grand Muſulman. Dans la

* Called by the Engliſh *Palankeen*, though the manner in which the French write and pronounce it, is more correct.—The natives call it *Palkee*.

 “ viſite

" visite que je lui rendis à Benares, il me " fit cent caresses, et me donna même la " collation dans la Bibliotheque de son " Université avec les six plus fameux Pun- " dets de la ville. Quand je me vis en si " bonne compagnie, je les priai tous, de " me dire leur sentiment sur l'adoration de " leurs Idoles; car je leur disois que je " m'en allois des Indes extrémement scan- " dalisé de ce côté là, et leur reprochois " que c'étoit une chose contre toute sorte " de raison et tout à fait indigne de gens " savans et Philosophes comme eux :"

" Nous avons veritablement, me dirent " ils, dans nos temples, quantité de sta- " tues diverses, comme celle de Brahma *, " Mahadeu, Genich, et Gavani †, qui " sont des principaux et des plus parfaits " *Deutas*, et meme de quantité d'autres " de moindre perfection, auxquelles nous

* This, I presume, is a mistake; Bernier probably meant *Brimha*.

† Probably, Bawany.

" rendons

" rendons beaucoup d'honneur, nous nous " prosternons devant elles, et leut presen- " tons des fleurs, du ris, des huiles, de " senteurs, du safran et autres choses sem- " blables avec beaucoup de cérémonie: " néanmoins, nous ne croyons point que " ces statues soient ou Brahma même, ou " Béchen * lui même, et ainsi des autres, " mais seulement leurs images et represen- " tations, et nous ne leur rendons ces hon- " neurs qu'à cause de ce qu'elles repre- " sentent; elles sont dans nos *Deuras* †, " afin qu' il y ait quelque chose devant les " yeux qui arrête l'esprit; et quand nous " prions, ce n'est pas la statue que nous " prions, mais celui qui est represénté par " la statue: au reste nous reconnoissons " que c'est Dieu qui est le maitre absolu et " le seul Tout-puissant."

Mr. Ziegenbalg, one of the first missionaries that was sent by the king of Denmark

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* Vishen, or Vishnou. † Dewuls, or temples.

to Tranquebar *, and who may be named the proteſtant apoſtle of India, having aſked, in writing, from different Brahmans, the reaſon of their not offering worſhip to the Supreme Being, they uniformly re-

* Tranquebar was granted to the Danes, by the Rajah of Tanjour, in 1621.—The king of Denmark having applied to M. Francke, profeſſor of theology at Halle, to recommend perſons fit to be ſent as miſſionaries to India, ſelected M. Ziegenbalg and M. Plutchau. They ſailed from Copenhagen the 29th of November 1705, and arrived at Tranquebar the 9th of July 1706. M. Plutchau, after a few years reſidence, returned to Europe, and remained there. M. Ziegenbalg viſited Europe in 1715; came from Denmark to England, embarked there the 4th of March 1716, landed at Madras the 9th of Auguſt of the ſame year, and died at Tranquebar the 23d of February 1719. He tranſlated into the Malabar, or Tamoul language, the whole of the New Teſtament, and at his death had nearly completed a tranſlation of the Old. He wrote a Malabar grammar, that was printed at Halle; and a dictionary, that was printed at Tranquebar in 1712, which then contained 20,000 words, and was afterwards augmented. Vid. Hiſt. du Chriſt. des Indes, par le Croze.

plied, that God was a Being without ſhape, incomprehenſible, of whom no preciſe idea could be formed; and that the adoration before idols, being ordained by their religion, God would receive, and conſider that as adoration offered to himſelf.

Some learned men, or pundits, that he calls *Guanigueuls*, who have written on the *Nargbenny worſhip*, or worſhip of the inviſible, have no other object of adoration but that Being; and their books treat only of the love of God, and duties of morality. He gives ſome literal tranſlations of paſſages from their writings.

"The Being of beings is the only God, "eternal, and every where preſent, who "*compriſes every thing*; there is no God "but thee."

"O Sovereign of all beings, Lord of the "Heavens and the Earth, before whom "ſhall I deplore my wretchedneſs, if thou "abandon me *?"

* From a book named Vara-baddu.

"God

"God is, as upon a ſea without bounds; "thoſe who wiſh to approach him muſt "appeaſe the agitation of the waves—they "muſt be of a tranquil and ſteady mind, "retired within themſelves, and their "thoughts being collected, muſt be fixed "on God only *."

In a letter written to M. Ziegenbalg, by a Brahman, he ſays, "God may be known "by his laws, and wonderful works. By "the reaſon and underſtanding he has "given to man, and by the creation and "preſervation of all beings. It is indiſ-"penſably the duty of man, to believe in "God, and love him.—Our law enjoins "this.—Thoſe two principles ought to be "in his ſpeech, in his mind; they ſhould "guide all his actions, in which being well "founded, he ſhould invoke God, and en-"deavour in every thing to conform him-"ſelf to his will."

* From a book named Tchiva-Vackkium.

A Hin-

A Hindoo having been converted to Chriſtianity by the Daniſh miſſionaries, his father wrote to him, " You are yet unac-" quainted with the myſteries of our re-" ligion.—We do not worſhip many " Gods in the extràvagant manner you " imagine.—In all the multitude of images, " we adore one Divine eſſence only. We " have amongſt us learned men, to whom " you ſhould apply, and who will remove " all your doubts *."

M. de la Croze, in ſpeaking from the authority of M. Ziegenbalg, and another miſſionary, M. J. E. Grundler, ſays, " In " one of their books, they (the Hindoos) " expreſs themſelves in the following man-" ner: The Supreme Being is inviſible, in-" comprehenſible, immoveable, without " figure or ſhape. No one has ever ſeen " him; time never compriſed him; his " eſſence pervades every thing; all was " derived from him, &c."

* Hiſt. du Chriſt. des Indes, tome ii. liv. 6.

Father

Father Bouchet, ſuperior of the Jeſuit miſſionaries, writes to the biſhop of Avranches, from Madura, in the Carnatick.

"The Indians acknowledge one eternal "God, infinitely perfect."

"They ſay, that the great number of di-"vinities which they worſhip, are only in-"ferior deities, entirely ſubject to the will "of the Supreme Being, who is equally "Lord of gods and men *."

Sir William Jones obſerves, "The "learned Hindoos, as they are inſtructed "by their own books, in truth acknow-"ledge only one Supreme Being, whom "they call *Brahm*, or the *great one*, in the "neuter gender. They believe his eſſence "to be infinitely removed from the com-"prehenſion of any mind but his own, "and they ſuppoſe him to manifeſt his

* Lettres Edif. et Cur. 12mo. edit. de Paris, 1781. tome ii.

"power

" power by the operation of his divine
" ſpirit *."

The vulgar, whoſe underſtandings are only exerciſed by the uſual occupations and occurrences in their particular ſpheres of life; and the feeble, or ignorant, among the higher ranks of mankind, inſtead of going into ſpeculative reflections, naturally fix their attention on the external object that is preſented to them, which, aided with a little art, gradually leads them into a ſuperſtitious veneration of things, to which an inquiring and thinking mind eaſily underſtands that none is due. Nor need we go to Hindoſtan for inſtances of the truth of this aſſertion.

If we, therefore, abſtract our minds from the abuſes, and inquire into the ſpirit, of

* Aſiatic Reſearches, vol. i.

the

the Hindoo religion, we ſhall ſind, that it inculcates the belief in one God only, without beginning and without end; nor can any thing be more ſublime than their idea of the Supreme Being. I ſhall quote ſome ſtanzas from a hymn to Narrayna, or the Spirit of God, taken, as Sir William Jones informs us, from the writings of their ancient authors.

Spirit of Spirits, who, through ev'ry part
Of ſpace expanded, and of endleſs time,
Beyond the reach of lab'ring thought ſublime,
Badſt uproar into beauteous order ſtart;
Before heav'n was, thou art.

Ere ſpheres beneath us roll'd, or ſpheres above,
Ere earth in firmamental æther hung,
Thou ſat'ſt alone, till, through thy myſtic love,
Things unexiſting to exiſtence ſprung,
And grateful deſcant ſung.

Omniſcient Spirit, whoſe all-ruling pow'r
Bids from each ſenſe bright emanations beam;
Glows in the rainbow, ſparkles in the ſtream,
Smiles in the bud, and gliſtens in the flow'r
That crowns each vernal bow'r;

Sighs

Sighs in the gale, and warbles in the throat
Of every bird that hails the bloomy ſpring,
Or tells his love in many a liquid note,
Whilſt envious artiſts touch the rival ſtring,
Till rocks and foreſts ring;

Breathes in rich fragrance from the Sandal grove,
Or where the precious muſk-deer playful rove;
In dulcet juice, from cluſt'ring fruit diſtils,
And burns ſalubrious in the taſteful clove:
Soft banks and verd'rous hills
Thy preſent influence fills;
In air, in floods, in caverns, woods, and plains,
Thy will inſpirits all, thy ſovereign Maya reigns.

Blue cryſtal vault, and elemental fires,
That in th' æthereal fluid blaze and breathe;
Thou, toſſing main, whoſe ſnaky branches wreathe
This penſile orb with intertwiſting gyres;
Mountains, whoſe lofty ſpires,
Preſumptuous, rear their ſummits to the ſkies,
And blend their em'rald hue with ſapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew-beſpangled leaves and bloſſoms bright,
Hence! vaniſh from my ſight
Deluſive pictures! unſubſtantial ſhows!
My ſoul abſorb'd one only Being knows,
Of all perceptions one abundant ſource,
Whence ev'ry object, ev'ry moment flows:

Suns hence derive their force,
Hence planets learn their courſe;
But ſuns and fading worlds I view no more;
God only I perceive; God only I adore.

Brîmha, Viſhnou, and Shiva, are undoubtedly only emblems of the power, the goodneſs, and juſtice of the Supreme Being, and are ſometimes called *the three united in one* *.

In the dialogues between Kriſhna and Arjoon, contained in the Bhagvat Geeta, Kriſhna ſays: "I am the creator of all "things, and all things proceed from me. "Thoſe who are endued with ſpiritual "wiſdom know this, and worſhip me."

"I am the ſoul, which is in the bodies "of all things. I am the beginning and "the end. I am time; I am all-graſping

* Some of the early Roman Catholic Miſſionaries thought they perceived in the allegory of Brimha, Viſhnou, and Shivah, a belief in the Holy Trinity.

"death;

" death; and I am the reſurrection. I " am the ſeed of all things in nature, " and there is not any thing animate or " inanimate without me.

" I am the myſtic figure *Oom* *, the " *Reek*, the *Sam*, and the *Yayoor Veds*. " I am the witneſs, the comforter, the " aſylum, the friend. I am generation, " and diſſolution: in me all things are re-" poſited.

" The whole univerſe was ſpread abroad " by me.

" The fooliſh are unacquainted with my " ſupreme and divine nature. They are

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* *Oom* is ſaid to be a myſtic word, or emblem, to ſignify the Deity, and to be compoſed of Sanſkrit roots, or letters; the firſt of which ſtands for Creator; the ſecond, Preſerver; and the third Deſtroyer. It is forbidden to be pronounced, except with extreme reverence. An analogy has been found between this monoſyllable and the Egyptian *On*. WILKINS.

" of vain hope, of vain endeavours, and
" void of reaſon; whilſt thoſe of true
" wiſdom ſerve me in their hearts, undi-
" verted by other gods.

" Thoſe who worſhip other gods, wor-
" ſhip me. I am in the ſacrifice, in the
" ſpices, in the invocation, in the fire, and
" in the victim."

Arjoon ſays in reply: " Thou art the
" prime Creator—Eternal God! Thou art
" the Supreme! By thee the univerſe was
" ſpread abroad! Thou art Vayoo, the
" god of the winds; Agnee, the god of
" fire; Varoon, the god of the oceans,
" &c.

" Reverence be unto thee; again and
" again reverence, O thou, who art all in
" all! Great is thy power, and great thy
" glory! Thou art the father of all things;

" where-

" wherefore I bow down, and with my " body proſtrate on the ground, crave thy " mercy. Lord, worthy to be adored! " bear with me as a father with a ſon; a " friend with a friend; a lover with the " beloved."

In ſpeaking of ſerving the Deity, Kriſhna ſays:

" They who delighting in the welfare " of all nature, ſerve me in my incor- " ruptible, ineffable, and inviſible form; " omnipotent, incomprehenſible, ſtanding " on high, fixed, and immoveable, with " ſubdued paſſions, and who are the ſame " in all things, ſhall come unto me.

" Thoſe whoſe minds are attached to " my inviſible nature, have the greater " labour, becauſe an inviſible path is dif- " ficult to corporeal beings. Place thy " heart on me, and penetrate me with thy " underſtanding, and thou ſhalt hereafter " enter unto me. But if thou ſhouldſt

" be unable at once ſtedfaſtly to fix thy
" mind on me, endeavour to find me by
" means of conſtant practice.

" He, my ſervant, is dear to me, who
" is free from enmity; merciful, and ex-
" empt from pride and ſelfiſhneſs; who
" is the ſame in pain and in pleaſure;
" patient of wrongs; contented; and
" whoſe mind is fixed on me alone.

" He is my beloved, of whom man-
" kind is not afraid, and who is not afraid
" of mankind; who is unſolicitous about
" events; to whom praiſe and blame are
" as one; who is of little ſpeech; who is
" pleaſed with whatever cometh to paſs;
" who has no particular home, and is of
" a ſteady mind."

In treating of good works, he ſays:

" Both the deſertion and practice of
" works, are the means of happineſs.

" But

" But of the two, the practice is to be
" diſtinguiſhed above the deſertion.

" The man, who, performing the duties
" of life, and quitting all intereſt in them,
" placeth them upon *Brahm*, the Supreme,
" is not tainted with ſin, but remaineth like
" the leaf of the lotus unaffected by the
" waters.

" Let not the motive be in the event:
" be not one of thoſe, whoſe motive for
" action is in the hope of reward.

" Let not thy life be ſpent in inaction:
" perform thy duty, and abandon all
" thoughts of the conſequence. The
" miſerable and unhappy are ſo about the
" event of things; but men, who are en-
" dued with true wiſdom, are unmindful
" of the event."

The Hindoos believe, that the ſoul, after death, is tried, and, according to the con-

duct of the deceafed, is either rewarded or punifhed. That the fouls of fuch holy men as have arrived to that degree of perfection as entirely to have fubdued their paffions are immediately, and without trial, admitted to eternal happinefs. That the fouls of the wicked, after being confined for a time in *Narekha* *, and punifhed according to their offences, are fent back upon the ftage of life, to animate other bodies, of men or beafts. That even thofe whofe lives have been chequered with good and evil, muft likewife return: And that thefe probations, chaftifements, and tranfmigrations, continue to be repeated, until every vicious inclination be corrected. They fhudder at the idea of eternal punifhment, as incompatible with their notions of the juftice and goodnefs of the Almighty.

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* Narekha is the name given to the infernal regions, which are fuppofed to be divided into a variety of places adapted to different degrees of punifhment.

It

It is pretended that a few holy men, by ſpecial divine grace, have a knowledge of, or are able to look back on their former ſtates of exiſtence.

It ſeems alſo to be a prevalent opinion with them, that this world, beſides being a ſtate of probation, is likewiſe a ſtate of temporary reward and puniſhment. They ſay, "It cannot be denied that the benefits "which ſome enjoy, are in recompence of "their former virtues; but ſhould theſe, "in a new life, forget God, and diſobey his "laws, their former conduct will not avail "them, they will be again tried and "judged according to their actions." Nearly the ſame ſentiments were profeſſed by many of the Greek philoſophers.

Notwithſtanding that the Hindoos are ſeparated into the *Viſhnou Bukht* and *Shivah Bukht*, and that a variety of ſects are to be found over the whole peninſula, the chief articles of their religion are

are uniform. All believe in *Brahma*, or the Supreme Being; in the immortality of the ſoul; in a future ſtate of rewards and puniſhments; in the doctrine of the metempſychoſis; and all acknowledge the *Veds* as containing the principles of their laws and religion. Nor ought we to wonder at the ſchiſms that have ariſen in ſuch a vaſt ſpace of time, but rather be ſurpriſed, that they have been ſo mild in their conſequences; eſpecially when we reflect on the numbers that aroſe amongſt ourſelves, and the dreadful effects they produced in a period ſo much ſhorter.

Their rules of morality are moſt benevolent; and hoſpitality and charity are not only ſtrongly inculcated, but I believe no where more univerſally practiſed than amongſt the Hindoos.

" Hoſpitality is commanded to be exer-
" ciſed even towards an enemy, when he
" cometh into thine houſe: the tree doth
" not

" not withdraw its ſhade even from the
" wood-cutter.

" Good men extend their charity unto
" the vileſt animals. The moon doth not
" withhold her light even from the cot-
" tage of the Chandala *.

" Is this one of us, or is he a ſtranger?
" —Such is the reaſoning of the ungene-
" rous: but to thoſe by whom liberality
" is practiſed, the whole world is but as
" one family."

I ſhall conclude this chapter with another paſſage from the Heetopades, the valuable truth of which ſeems, happily, to be underſtood by them.—" There is
" one friend, *Religion*, who attendeth even
" in death, though all other things go to
" decay like the body."

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* Outcaſt.

SKETCH VII.

Mythology of the Hindoos.

NOtwithſtanding what has been ſaid in the foregoing Sketch, it muſt be owned, that the multitude believe in the exiſtence of inferior deities, which, like the divinities of the Greeks and Romans, are repreſented under different forms, and with ſymbols expreſſive of their different qualities and attributes: all theſe are however ſuppoſed to be inferiour to the triad, *Brimha*, *Viſhnou*, and *Shiva*.

Bawaney *, as the mother of the gods, is held in high veneration, but the other goddeſſes

* Bawaney, or *Bhavani*, (for I ſuppoſe the name to mean the ſame divinity, and to be only a different mode

goddeſſes are always repreſented as the ſubordinate powers of their reſpective lords.

Brimha is ſaid to mean, in Sanſkrit, the wiſdom of God. He is repreſented with a crown upon his head, and with four hands: in one he holds a ſceptre; in another the *Veds* *; in a third a ring, or circle, as an emblem of eternity; and the fourth is empty, being ready to aſſiſt and protect his works. Near his image is the *hanſe*, or *flamingo*, on which he is ſuppoſed to perform his journies.

His goddeſs Seraſwaty is the patroneſs of imagination and invention, of harmony and eloquence. She is uſually repreſented with a muſical inſtrument in her hand;

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mode of ſpelling or pronouncing it,) likewiſe appears in a variety of other characters, as the conſort of Maha-Diva, &c.

* See SKETCH V.

and

and is ſuppoſed to have invented the Deva-nagry letters, and the Sanſkrit language, in which the divine laws were conveyed to mankind.

Sweet grace of Brimha's bed!
Thou, when thy glorious lord
Bade airy nothing breathe and bleſs his pow'r,
Sat'ſt with illumin'd head,
And, in ſublime accord,
Seven ſprightly notes to hail th' auſpicious hour,
Led'ſt from their ſecret bow'r:
They drank the air; they came
With many a ſparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the ſolar flame,
Now parted, now combin'd,
Clear as thy ſpeech, and various as thy mind.

Young paſſions, at the ſound,
In ſhadowy forms aroſe,
O'er hearts, yet uncreated, ſure to reign:
Joy, that o'erleaps all bounds,
Grief, that in ſilence grows,
Hope, that with honey blends the cup of pain,
Pale fear, and ſtern diſdain,
Grim wrath's avenging band,
Love, nurs'd in dimple ſmooth,
That ev'ry pang can ſooth.

Thee,

Thee, her great parents owns,
All ruling eloquence;
That, like full Ganga, pours her ſtream divine,
Alarming ſtates and thrones:
To fix the flying ſenſe
Of words, thy daughters, by the varied line,
(Stupendous art!) was thine;
Thine, with the pointed reed *,
To give primeval truth
Th' unfading bloom of youth,

And

* The pen employed by the Hindoos to write on paper is a ſmall reed. To write on leaves, which is the uſual method, they employ a pointed iron inſtrument, with which, properly ſpeaking, they engrave; the leaves are generally of the palm-tree; they are cut into long regular ſtripes, about an inch broad; being of a thick ſubſtance, and ſmooth hard ſurface, they may be kept for almoſt any ſpace of time, and the letters have the advantage of not being liable to be effaced or grow fainter. Their books conſiſt of a number of thoſe leaves, which by a hole pierced at one end are tied looſely together. After the writing is finiſhed, they ſometimes rub the leaves with a black powder, which filling up the inciſures, renders the letters more conſpicuous. In ſome parts of India they likewiſe write on leaves with ink. Engraving on them, ſeems better adapted to the Indian characters, than it

would

And paint on deathlefs leaves high virtue's meed:
Fair Science, heav'n-born child,
And playful Fancy on thy bofom fmil'd.

Who bid the fretted vene
Start from his deep repofe,
And wakes to melody the quiv'ring frame?
What youth, with godlike mien,
O'er his bright fhoulder throws
The verdant gourd that fwells with ftruggling flame
Nared *, immortal name!
He, like his potent fire,
Creative fpreads around
The mighty world of found,
And calls from fpeaking wood ethereal fire;
While to th' accordant ftrings
Of boundlefs heav'ns, and heav'nly deeds, he fings.
But look! the jocund hours
A lovelier fcene difplay,
Young Hindol fportive in his golden fwing,
High canopied with flow'rs;
While Ragnies ever gay
Tofs the light cordage, and in cadence fing
The fweet return of fpring.

---

would be to thofe in ufe with Europeans, as none of the former with which I am acquainted, have almoft any fine ftrokes in them.

* Nared is the fuppofed fon of Brimha.

In

In the argument to this poem, we are told, that every name, allufion, or epithet, is taken from approved treatifes. It is addreffed to Serafwaty, as goddefs of harmony: the mufical modes are fuppofed to be demi-gods or genii; and an original *Raga*, or god of the mode, is fuppofed to prefide over each of the fix feafons *; each *Raga* is attended by five *Ragnies*, or *nymphs of harmony* †; each has eight fons, or *genii*, of the fame divine art; and to each *Raga* and his family is appropriated a diftinct fea-

* It muft be here obferved, that there are fix feafons in India:

Sĕĕfăr, the dewy feafon.

Hĕĕmāt, the cold feafon.

Vāsānt, mild feafon or fpring.

Greefshmā, hot feafon.

Vārsā, the rainy feafon.

Sārāt, breaking, or the breaking up, or end of the rains. See WILKINS.

† Sir William Jones, in the firft volume of the Afiatic Refearches, likewife explains the *Ragnies* and *Ragas* to be *paffions*.

ſon, in which alone his melody can be ſung, or played, at preſcribed hours of the day and night. The mode of *Dipaca*, or *Cupid the inflamer*, is ſuppoſed to be loſt; and a tradition is current in Hindoſtan, that a muſician who attempted to reſtore it, was conſumed by fire from heaven.

Ah! where has Dipac veil'd
His flame-encircled head?
Where flow his lays, too ſweet for mortal ears?
O loſs how long bewail'd!
Is yellow Cāmōd fled?
But, earth-born artiſt, hold!
If e'er thy ſoaring lyre
To Dipac's notes aſpire,
Thy ſtrings, thy bow'r, thy breaſt, with rapture bold,
Red light'ning ſhall conſume;
Nor can thy ſweeteſt ſong avert the doom.

The laſt couplet of the poem alludes to the celebrated place of pilgrimage, at the confluence of the *Ganga* and *Yamna*, which the Seraſwaty, another ſacred river, is ſuppoſed to join under ground.

These

These are thy wondrous arts,
Queen of the flowing ſpeech,
Thence Seraſwaty nam'd, and Vany bright!
Oh! joy of mortal hearts,
Thy myſtic wiſdom teach,
Expand thy leaves, and, with ethereal light,
Spangle the veil of night.
If Lepit pleaſe thee more,
Or Brahmy, awful name!
Dread Brahmy's aid we claim,
And thirſt, Vacdevy, for thy balmy love,
Drawn from that rubied cave,
Where meek-ey'd pilgrims hail the triple wave.

" The *unarmed Minerva* of the Romans " apparently correſponds, as patroneſs of " ſcience and genius, with Seraſwaty, the " wife of *Brimha* *, and the emblem of his " principal creative power: both goddeſſes " have given their names to celebrated " grammatical works; but the *Sereſwata* " of *Sarupacharya*, is far more conciſe, as

* Sir William Jones writes *Brahma*, but I have preſumed to write it *Brimha*, from the opinion that *Brahma* is the Supreme and *Univerſal* Being, and *Brimha* but an emblem of one of his attributes.

" well as more uſeful and agreeable, than " the Minerva of *Sanctius.* The Minerva " of Italy invented the flute, and Seraſ- " waty preſides over melody: the protect- " reſs of Athens was even, on the ſame ac- " count, ſurnamed *Muſicè.*"

" Many learned mythologiſts, with Gi- " raldus at their head, conſider the *peaceful* " Minerva as the Iſis of Egypt, from whoſe " temple at Sais a wonderful inſcription " is quoted by Plutarch, which has a re- " ſemblance to the four Sanſkrit verſes above " exhibited, as the text of the Bhagvat.— " *I am all that hath been, and is, and ſhall* " *be; and my veil hath no mortal ever re-* " *moved.* For my part, I have no doubt " that the Iſwara and Iſi of the Hindoos, " are the Oſiris and Iſis of the Egyptians, " though a diſtinct eſſay, in the manner of " Plutarch, would be requiſite, in order to " demonſtrate their identity, &c.*"

* See Aſiatic Reſearches, vol. i. p. 252, 253.

In

In the temples of Viſhnou *, this god is worſhipped under the form of a human figure, having a circle of heads, and four hands, as emblems of an all-ſeeing and all-provident being. The figure of the *garoora*, a bird †, on which he is ſuppoſed to ride, is frequently to be found immediately in front of his image. Sometimes he is to be ſeen ſitting on a ſerpent with ſeveral heads. They relate many different incarnations of Viſhnou. One of his names, in his preſerving quality, is Hāry.

" Nearly oppoſite to Sultan-gunge, a con-
" ſiderable town in the province of Bahar,
" there ſtands a rock of granite, forming
" a ſmall iſland in the midſt of the Ganges,
" known by Europeans by the name of
" *the rock of Jehangueery*, which is highly

* See Sketc V.

† This ſacred bird is a large brown kite, with a white head. The Brahmans, at ſome of the temples of Viſhnou, accuſtomed birds of that ſpecies that may be in the neighbourhood, to come at ſtated times to be fed, and call them by ſtriking a braſs plate.

" worthy the traveller's notice, for a vaſt " number of images carved in relief up- " on every part of its ſurface. Amongſt " theſe there is Hāry, of a gigantic ſize, " recumbent upon a coiled ſerpent, whoſe " heads, which are numerous, the artiſt " has contrived to ſpread into a kind of " canopy over the ſleeping god, and from " each of its mouths iſſues a forked tongue, " ſeeming to threaten death to any whom " raſhneſs might prompt to diſturb him. " The whole figure lies almoſt detached " from the block on which it is hewn; is " finely imagined, and executed with great " ſkill. The Hindoos are taught to believe, " that at the end of every *kalpa*, or crea- " tion, all things are abſorbed in the deity, " and that in the interval to another crea- " tion, he repoſeth himſelf on the ſerpent " *Seſha*, duration, and who is alſo called " *Ananta*, or endleſs *."

* Note of Mr. Wilkins to his tranſlation of the Heetopades.

Lechemy

Lechemy is the confort of Viſhnou, and is the goddeſs of abundance and proſperity. She is likewiſe named Pedma, Camala, and Sri, *or in the firſt caſe Sris.* She may be called Ceres of the Hindoos, and, with a little help from imagination, an affinity may be found in the names. Sir William Jones, in order to ſtrengthen this opinion, ingeniouſly obſerves, that "it "may be contended, that although Lechemy "may be figuratively called the Ceres "of Hindoſtan, yet any two or more "idolatrous nations who ſubſiſted by agri-"culture, might naturally conceive a deity "to preſide over their labours, without "having the leaſt intercourſe with each "other; but no reaſon appears why two "nations ſhould concur in ſuppoſing "that deity to be a female: one, at leaſt, of "them would be more likely to imagine, "that the earth was a goddeſs, and that "the God of abundance rendered her fer-"tile. Beſides, in very ancient temples

" near to *Gaya*, we ſee images of Lechemy,
" with full breaſts, and a *cord* twiſted under
" her arm, like a *horn of plenty*, and which
" look very much like the old Grecian and
" Roman figures of Ceres."

Shivah is repreſented under different human forms, and has a variety of names, but is generally called Shivah and Maha-Deva.

Facing the image is that of an ox in a ſuppliant poſture; it being ſuppoſed, that this animal was ſelected by him as his favourite conveyance.

In his deſtroying quality, he appears as a fierce man, with a ſnake twined round his neck.

He is alſo called the god of good and evil fortune; and, as ſuch, is repreſented with a creſcent in front of his crown.——" May
" he,

"he, on whoſe diadem is a creſcent, cauſe "proſperity to the people of the earth *."

One of the names of his goddeſs is Gowry; who is alſo called Kaly, from *kala*, *time*; which, by the Hindoo poets, is always perſonified, and made the agent of deſtruction. But Sir William Jones ſays, that her leading names and characters are, *Parvati*, *Durga*, and *Bhavani*. "As the "*mountain-born goddeſs*, or Parvati, ſhe has "many properties of the Olympian Juno; "her majeſtic deportment, high ſpirit, "and general attributes are the ſame; and "we find her, both on Mount Cailaſa and "at the banquets of the deities, uniformly "the companion of her huſband."

"She is uſually attended by her ſon, "Carticeya, who rides on a peacock, and, "in ſome drawings, his own robe ſeems "to be ſpangled with eyes; to which

* Heetopades.

"muſt

" muſt be added, that in ſome of her temples, " a peacock, without a rider, ſtands near " her image. Though Carticeya, with his " ſix faces and numerous eyes, bears ſome " reſemblance to Argus, whom Juno em- " ployed as her principal wardour, yet as " he is a deity of the ſecond claſs, and the " commander of celeſtial armies, he ſeems " clearly to be, the Orus of Egypt, and the " Mars of Italy."

" The attributes of Durga, or *difficult of* " *acceſs*, are alſo conſpicuous, in the feſti- " val which is called by her name, and in " this character ſhe reſembles Minerva; not " the peaceful inventreſs of the fine and " uſeful arts, but Pallas, armed with a hel- " met and ſpear: both repreſent heroic " virtue, or valour united with wiſdom; " both ſlew demons and giants with their " own hands; both protected the wiſe and " virtuous, who paid them due adoration."

" Indra is the God of *the viſible heavens.* " His conſort is named, Sacki; his celeſtial

" city,

"city, Amaravati; his palace, Vaijayanta; "his garden, Nandana; his chief elephant, "Airavat; his charioteer, Matali; and "his weapon, Vaira, or the Thunderbolt. "Though the Eaſt is peculiarly under his "care, his *Olympus* is Meree, or the *north-* "*pole*, allegorically repreſented as a moun- "tain of gold and gems*." He is ſaid to have a thouſand eyes, and is ſometimes called *the roller of thunder.*

Varoona is the god of the ſeas and waters, and is generally repreſented as riding on a crocodile.

Vayoo is the god of the winds, and rides on an antelope, with a ſabre in his right hand.

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* For an inquiry into the affinity between the different Jupiters of the Greeks and Romans, and ſome of the gods of the Hindoos, we refer the reader to the firſt volume of Aſiatic Reſearches, in the article, *on the Gods of Greece, Italy, and India,* already mentioned.

Agny

Agny is the god of ſire, has four arms, and rides on a ram.

The earth is perſonified by the goddeſs Vaſoodha, or Vaſoo-deva, who, in a verſe of the Heetopades, is called Soerabhy, or the cow of plenty.

Nature is repreſented as a beautiful young woman, named Prakrity.

The Sun is generally called Sour, or *Surya*, "whence the ſect who pay him particu-"lar adoration, are called *Souras*. Their "poets and painters deſcribe his car as "drawn by ſeven green horſes *;" though Mr. Foſter informs us, that in the temple of *Bis Eiſhuar* at Benaras, there is an ancient piece of ſculpture well executed in ſtone, repreſenting this god ſitting in a car drawn by a horſe with *twelve heads*. His charioteer, and by whom he is preceded, is

* Sir William Jones—Aſiatic Reſearches, vol. i.

Arun,

Arun, or *the dawn*; and among his many titles, are twelve, " which denote his dif-" tinct powers in each of the twelve months: " thofe powers are called Adityas *, or " fons of Aditi by Cafyapa, the Indian " Uranus."

" Surya is fuppofed to have defcended fre-" quently from his car in a human fhape, " and to have left a race on earth †, equally " renowned in Indian ftories with the Hi-" liadai of Greece. It is very fingular, that " his two fons called Afwinau, or *Afwini-" cumaraw*, in the dual, fhould be confi-" dered as *twin brothers*, and painted like " Caftor and Pollux; but they have each " the character of Efculapius among the " gods, and are believed to have been born " of a nymph, who, in the form of a *mare*, " was impregnated with fun-beams. I " fufpect the whole fable of Cafyapa, and

* Each of the Adityas has a particular name.

† SKETCH III.

" his

" his progeny, to be aſtronomical; and can-
" not but imagine that the Greek name,
" Caſſiopeia, has a relation to it.—Another
" great family are called, *the children of the*
" *Moon.*"

" The worſhip of the Solar or Veſtal fire,
" may be aſcribed, like that of Oſiris and
" Iſis, to the ſecond ſource of mythology,
" or an enthuſiaſtick admiration of Nature's
" wonderful powers; and it ſeems, as far as
" I can yet underſtand the *Vedas*, to be the
" principal worſhip recommended in them.
" We have ſeen that Maha-Deva himſelf
" is perſonated by fire; but ſubordinate to
" to him is the god Agny, often called
" Pavaca, or the *purifier*, who anſwers to the
" Vulcan of Egypt, where he was a deity of
" high rank; and his wife Suaha reſembles
" the younger Veſta, or Veſtia, as the Eolians
" pronounced the Greek word for a
" hearth.—*Bhavani*, or *Venus*, is the conſort
" of the ſupreme *deſtructive* and *generative*

"power; but the Greeks and Romans, "whofe fyftem is lefs regular than that of "the Indians, married her to their divine "artift, whom they named Hephaiftos and "Vulcan, and who feems to be the Indian "Vifvacarma, *the forger of arms for the* "*gods*, and inventor of the Agny-Aftra *."

The Sun is often ftyled king of the Stars and Planets.

The name of his goddefs is Sangia, who is fuppofed to be the mother of the river Jumna.

Chandara, or the moon, is alfo reprefented fitting in a car, but drawn by antelopes, and holding a rabbit in the right hand.

Ganes is the god of wifdom, or, as he is fometimes called, of *prudence and policy*. He is worfhipped before any enterprife. He is

* See SKETCH XII.

repre-

represented in a human form, but with an elephant's head, as a symbol of sagacity; and is attended by a rat, which is considered by the Hindoos as an ingenious and provident animal. He has been called the Janus of India. "Few books are begun "without the words, *salutation to Ganes;* "and he is first invoked by the Brahmans, "who conduct the trial by ordeal, or perform the ceremony of the *Homa*, or sacrifice to fire *."

Vreehaspaty is the god of science and learning; and his attendants, the Veedyadharis, or literally, professors of science, are beautiful young nymphs.

Veek-rama is the god of victory. It is said to have been the custom to sacrifice a horse to him, by letting him loose in a forest, and not again employing him.

* See Asiatic Researches, vol. i.—And Voy. aux Indes Orientales, &c. fait par ordre du Roi depuis 1774, jusqu'en 1782, par M. Sonnerat, &c.

Fame

Fame has ſeveral names, and is repreſented as a ſerpent with a variety of tongues.

Darma Deva is the god of virtue, and is ſometimes repreſented by the figure of a white bull.

Virſavana is the god of riches, and is generally repreſented riding on a white horſe. He is likewiſe called Viteſa, Cuvéra, and Paulaſtya. " He is ſuppoſed to reſide " in the palace of Alaca, or to be borne " through the ſky in a ſplendid car, named " Puſhpaca *:" to preſide over the northern regions, " and to be the chief of the *Yak-* "*ſhas* and *Rakſhas*, two ſpecies of good " and evil genii †."

Dhan-wantary is the god of medicine. —" When life hath taken its departure,

* Sir W. Jones. † Mr. Wilkins.

" though Dan-wantary were thy phyſician,
" what could he do *?"

Yam Rajah, or Darham Rajah, ſeems to hold the ſame offices with the Hindoos, that Pluto and Minos held with the Greeks. He is judge of the dead, and ruler of the infernal regions. He has a ſceptre in his hand, and rides on a buffalo. He was begot by Sour, or the Sun, on a daughter of Biſoo-karma, great architect of the heavenly manſions, and patron of artificers.

Darham Rajah's aſſiſtants are Chiter and Gōpt. The former has the care of reporting the good, the latter, the bad, actions of mankind. And that theſe may be exactly known, two genii attend as ſpies on every one of the human race; the ſpy of Chiter on the right, and that of Gopt on the left. As ſoon as any one dies, the

* Heetopades.

Jambouts,

Jambouts, or meſſengers of death, convey his ſoul to Darham's tribunal, where his actions are proclaimed, and ſentence immediately paſſed upon him.

Darham Rajah has no power over the ſouls of theſe holy men, whoſe lives have been ſpent in piety and benevolence, unbiaſſed by the hope of reward, or the dread of puniſhment. Theſe are conveyed by genii to the upper regions of happineſs, and are afterwards admitted to *Moukt*, the ſupreme bliſs, or abſorption in the univerſal ſpirit, "though not ſuch as to deſtroy con-"ſciouſneſs in the divine eſſence."

In the Hindoo mythology there are ſeveral accounts of Kriſhen and the nine Gopia, very much reſembling the Apollo and the muſes of the Greeks. Kriſhen is ſuppoſed to be the god Viſhnou in one of his incarnations, and to have come amongſt mankind as the ſon of *Divaci by Vaſudeva.*

He was fostered by the shepherd Ananda, and concealed from the tyrant Cansa, who sought to destroy him, on account of a prediction that he would die by the hand of a son of *Vasudeva*. He tended Ananda's flocks on the plains of Matra, a country famous for the beauty of its women, many of whom are supposed to have partaken his embraces. "When a boy, he slew the "terrible serpent Caliya, with many giants "and monsters: at a more advanced age, "he killed his cruel enemy Cansa, and "having taken under his protection king "Judishter, and the other Pandoos, who "had been oppressed by the *Kooroos* and "their tyrannical chief, he kindled the war "described in the great Epic Poem, intitled "the Mahabarat, at the prosperous con-"clusion of which he returned to his "heavenly seat in Vaicontha, having left "the instruction comprised in the Geeta "to his disconsolate friend Arjoon, whose "grandson became sovereign of India."

Krishen

Krifhen is likewife called Mohun, *the beloved;* Mænoher, or the heart-catcher, &c.: —He is reprefented as a beautiful young man, fometimes as playing on a mourly, or flute; and to this day he is the favourite divinity of all the Hindoo women.

The god of love has many epithets, defcriptive of his powers, but the ufual one is Kama-diva, or, literally, the god of defire.

In the argument of a hymn to this deity, publifhed at Calcutta, Sir William Jones informs us, " that, according to the " Hindoo mythology, he was the fon of " Maya, or the general attracting power; " that he was married to Retty, or affec- " tion; and that his bofom friend is Vaf- " fant, or the fpring: that he is repre- " fented as a beautiful youth, fometimes " converfing with his mother, or confort,

" in the midſt of his gardens and tem-
" ples; ſometimes riding by moon-light
" on a parrot, and attended by dancing
" girls, or nymphs, the foremoſt of whom
" bears his colours, which are a fiſh on a
" red ground: that his favourite place of
" reſort is a large tract of country round
" Agra, and principally the plain of Ma-
" tra, where Kriſhen alſo and the nine
" Gopia uſually ſpend the night with mu-
" ſic and dance: that his bow is of ſugar-
" cane, or flowers; the ſtring, of bees;
" and that his five arrows are each pointed
" with an Indian bloſſom, of a heating
" quality." Many of his names are mentioned in the hymn.

What potent god from Agra's orient bow'rs
Floats through the lucid air; whilſt living flow'rs,
With ſunny twine, the vocal arbours wreathe,
And gales enamour'd heav'nly fragrance breathe?
　　Hail, power unknown! for at thy beck
　　Vales and groves their boſoms deck,
　　And every laughing bloſſom dreſſes,
　　With gems of dew, his muſky treſſes.

I feel,

I feel, I feel, thy genial flame divine,
And hallow thee, and kiſs thy ſhrine.

Know'ſt thou not me!——
Yes, ſon of Maya, yes, I know
Thy bloomy ſhafts and cany bow,
Thy ſcaly ſtandard, thy myſterious arms,
And all thy pains, and all thy charms.

Almighty Cama! or doth Smara bright,
Or proud Ananga, give thee more delight?
Whate'er thy ſeat, whate'er thy name,
Seas, earth, and air thy reign proclaim:
All to thee their tribute bring,
And hail thee univerſal king.

Thy conſort mild, Affection, ever true,
Graces thy ſide, her veſt of glowing hue,
And in her train twelve blooming maids advance,
Touch golden ſtrings, and knit the mirthful dance.
Thy dreadful implements they bear,
And wave them in the ſcented air,
Each with pearls her neck adorning,
Brighter than the tears of morning.
Thy crimſon enſign, which before them flies,
Decks with new ſtars the ſapphire ſkies.

God of the flow'ry ſhafts and flow'ry bow,
Delight of all above and all below!
Thy lov'd companion, conſtant from his birth
In heav'n clep'd Vaſſant, and gay Spring on earth,

Weaves thy green robe, and flaunting bow'rs,
And from the clouds draws balmy ſhow'rs,
He with freſh arrows fills thy quiver,
(Sweet the gift, and ſweet the giver,)
And bids the various-warbling throng
Burſt the pent bloſſoms with their ſong.

He bends the luſcious cane, and twiſts the ſtring,
With bees how ſweet! but ah, how keen their ſting!
He with five flow'rets tips thy ruthleſs darts,
Which through five ſenſes pierce enraptur'd hearts;
Strong Campa, rich in od'rous gold,
Warm Amer, nurs'd in heav'nly mould,
Dry Nagkezer, in ſilver ſmiling,
Hot Kiticum, our ſenſe beguiling,
And laſt to kindle fierce the ſcorching flame,
Loveſhaft, which gods bright Bela name.
Can men reſiſt thy pow'r, when Kriſhen yields,
Kriſhen, who ſtill in Matra's holy fields
Tunes harps immortal, and to ſtrains divine
Dances by moonlight with the Gopia nine?

O thou for ages born, yet ever young,
For ages may thy Bramin's lay be ſung;
And when thy Lory ſpreads his em'rald wings,
To waft thee high above the tower of kings,
Whilſt o'er thy throne the moon's pale light
Pours her ſoft radiance through the night,
And to each floating cloud diſcovers
The haunts of bleſt or joyleſs lovers,

Thy

Thy milder influence to thy bard impart,
To warm, but not confume, his heart."

When Tanjore was taken by the Englifh, a curious picture was found, reprefenting Kamadiva riding on an elephant, whofe body was compofed of the figures of feven young women, entwined in fo whimfical but ingenious a manner as to exhibit the fhape of that enormous animal *.

The Eros of the Greeks is found riding on, and guiding, a lion. The Hindoos place Kama on an elephant, the ftrongeft of the brute creation, and perhaps the moft difficult to be tamed, but afterwards the

* Mr. Forfter.

Several pieces of fculpture of the fame figure, in bas-relief, have been met with in other parts of Hindoftan.

Sir William Jones mentions *a picture*, of the fame kind; in which the elephant is compofed of nine damfels, and the rider is Krifhen.

moft

moſt docile. Here is a degree of analogy ſufficient to excite curioſity, though perhaps not ſufficient to prove that one nation derived the idea from the other. It may have been original with both. They were both poliſhed nations; the power of love is every where felt; and it may naturally have occurred to people of lively and poetical imaginations, to paint the influence of that paſſion, by repreſenting the infant god governing the fierceſt and ſtrongeſt animals.

Nared, the ſon of Brimha, is the Hermes, or Mercury of the Hindoos. "He was a "wiſe legiſlator; great in arts and arms; "an eloquent meſſenger of the gods, either "to one another, or to favoured mortals; "and a muſician of exquiſite ſkill."—"His "actions are a ſubject of a *Poorana*."—"The "law tract, ſuppoſed to have been revealed "by Nared, is at this hour cited by the "Pundits." He was the inventor of the

Vena,

Vena, *or Indian lute*; for a particular description of which we refer the reader to the Aſiatic Reſearches, vol. i. p. 295.

The idol of Lingam, a deity ſimilar to the Phallus of the Egyptians, is always to be found in the interior and moſt ſacred part of the temples of Shiva.—Sometimes it repreſents both the male and female parts of generation, and ſometimes only the former. A lamp is kept conſtantly burning before it: but when the Brahmans perform their religious ceremonies, and make their offerings, which generally conſiſt of flowers, *ſeven* lamps are lighted; which De la Croze, ſpeaking from the information of the proteſtant miſſionaries, ſays, exactly reſemble the *candelabres* of the Jews, that are to be ſeen in the triumphal arch of Titus.

As the Hindoos depend on their children for performing thoſe ceremonies to their manes, which they believe tend to mitigate puniſh-

punishment in a future state, they consider the being deprived of them as a severe misfortune, and the sign of an offended God.

Married women wear a small gold Lingam, tied round the neck or arm *; worship is paid to Lingam, to obtain fecundity; and among the fables that are told to account for an adoration so extraordinary, is the following:

" Certain devotees, in a remote time, had acquired great renown and respect; but the purity of the heart was wanting; nor did their motives and secret thoughts correspond with their professions and exterior conduct. They affected poverty,

* Sir William Jones observes, that, " however extra-
" ordinary it may appear to Europeans, it never seems to
" have entered into the heads of the legislators or people,
" that any thing natural could be offensively obscene;
" a singularity which pervades all their writings and
" conversations, but is no proof of depravity in their
" morals." Asiatic Researches, vol. i.

but

but were attached to the things of this life; and the princes and nobles were conſtantly ſending them offerings. They ſeemed to ſequeſter themſelves from the world; they lived retired from the towns; but their dwellings were commodious, and their women numerous and handſome. But nothing can be hid from the gods, and Shivah reſolved to expoſe them to ſhame. He deſired Prakrity * to accompany him; and aſſumed the appearance of a Pandaram of a graceful form. Prakrity appeared as herſelf, a damſel of matchleſs beauty. She went where the devotees were aſſembled with their diſciples, waiting the riſing ſun to perform their † ablutions and religious ceremonies. As ſhe advanced, the refreſhing breeze moving her flowing robe, ſhowed the exquiſite ſhape, which it ſeemed intended to con-

* Nature. See page 188.

† The Hindoos never bathe, nor perform their ablutions, whilſt the ſun is below the horizon.

ceal,

ceal. With eyes caſt down, though ſometimes opening with a timid but a tender look, ſhe approached them, and with a low enchanting voice deſired to be admitted to the ſacrifice. The devotees gazed on her with aſtoniſhment. The ſun appeared, but the purifications were forgotten; the things for the Pooja * lay neglected; nor was any worſhip thought of but to her. Quitting the gravity of their manners, they gathered round her, as flies round the lamp at night, attracted by its ſplendor, but conſumed by its flame. They aſked from whence ſhe came; whither ſhe was going?—"Be not offended with "us for our approaching thee; forgive us "for our importunities. But thou art in-"capable of anger, thou who art made to "convey bliſs; to thee, who mayeſt kill "by indifference, indignation and reſent-"ment are unknown. But whoever

* Pooja, is properly worſhip.

"thou

" thou mayeſt be, whatever motive or ac-
" cident may have brought thee amongſt
" us, admit us into the number of thy
" ſlaves; let us at leaſt have the comfort
" to behold thee."

" Here the words faultered on the lip; the ſoul ſeemed ready to take its flight; the vow was forgotten, and the policy of years was deſtroyed.

" Whilſt the devotees were loſt in their paſſions, and abſent from their homes, Shivah entered their village with a muſical inſtrument in his hand, playing and ſinging like one of thoſe who ſolicit charity. At the ſound of his voice, the women quitted their occupations; they ran to ſee from whom it came. He was beautiful as Kriſhen on the plains of Matra *. Some

* Kriſhen of Matra, or the Apollo of the Hindoos. See page 195.

dropped

dropped their jewels without turning to look for them; others let fall their garments without perceiving that they discovered thofe abodes of pleafure, which jealoufy as well as decency has ordered to be concealed. All preffed forward with their offerings; all wifhed to fpeak; all wifhed to be taken totice of; and bringing flowers, and fcattering them before him, faid: "Afkeft thou alms! thou, who art "made to govern hearts! Thou, whofe "countenance is frefh as the morning! "whofe voice is the voice of pleafure; and "thy breath like that of Vaffant * in the "opening rofe! Stay with us, and we will "ferve thee; nor will we trouble thy re-"pofe, but only be jealous how to pleafe "thee."

"The Pandaram continued to play, and fung the loves of Kama †, of Krifhen, and

* Vaffant, the fpring.

† Kama, the god of love. See page 197.

the Gopia; and ſmiling the gentle ſmiles of fond deſire, he led them to a neighbouring grove, that was conſecrated to pleaſure and retirement. *Sour* began to gild the weſtern mountains, nor were they offended at the retiring day.

"But the deſire of repoſe ſucceeds the waſte of pleaſure. Sleep cloſed the eyes and lulled the ſenſes. In the morning the Pandaram was gone. When they awoke, they looked round with aſtoniſhment, and again caſt their eyes upon the ground. Some directed their looks to thoſe who had been formerly remarked for their ſcrupulous manners; but their faces were covered with their veils. After ſitting a while in ſilence, they aroſe, and went back to their houſes with ſlow and troubled ſteps. The devotees returned about the ſame time from their wanderings after Prakrity. The days that followed were days of embarraſſment and ſhame. If the women had failed in their

 modeſty,

modeſty, the devotees had broken their vows. They were vexed at their weakneſs; they were ſorry for what they had done; yet the tender ſigh ſometimes broke forth, and the eye often turned to where the men firſt ſaw the maid; the women the Pandaram.

" But the people began to perceive, that what the devotees now foretold, came not to paſs. Their diſciples, in conſequence, neglected to attend them; and the offerings from the princes and nobles became leſs frequent than before. They then performed various penances; they ſought for ſecret places among the woods, unfrequented by man; and having at laſt ſhut their eyes from the things of this world, and retired within themſelves in deep meditation, they diſcovered that Shivah was the author of their misfortunes. Their underſtanding being imperfect; inſtead of bowing the head with humility, they were inflamed with anger; inſtead of contrition

tion for their hypocrify, they fought for vengeance. They performed new facrifices and incantations, which were only allowed to have a certain effect in the end, to fhow the extreme folly of man in not fubmitting to the will of heaven. Their incantations produced a tyger, whofe mouth was like a cavern, and his voice like thunder amongft the mountains. They fent him againft Shivah, who, with Prakrity, was amufing himfelf in the vale. He fmiled at their weaknefs; and killing the tyger at one blow with his club, he covered himfelf with his fkin. Seeing themfelves fruftrated in this attempt, the devotees had recourfe to another, and fent ferpents againft him of the moft deadly kind. But on approaching him they became harmlefs, and he twifted them round his neck. They fent their curfes and imprecations againft him, but they all recoiled upon themfelves. Not yet difheartened by thefe difappointments, they collected all their prayers, their penances, their chari-

ties, and other good works, the moſt acceptable of all ſacrifices, and demanding in return only vengeance againſt Shivah, they ſent a conſuming fire to deſtroy his viril parts. Shivah incenſed at this attempt, turned the fire with indignation againſt the human race; and mankind would ſoon have been deſtroyed, had not Viſhnou, alarmed at the danger, implored him to ſuſpend his wrath. At his intreaties Shivah relented. But it was ordained, that thoſe parts ſhould be worſhipped, which the falſe devotees had impiouſly attempted to deſtroy."

Thoſe who dedicate themſelves to the ſervice of Lingam, ſwear to obſerve inviolable chaſtity. They do not, like the prieſts of Atys, deprive themſelves of the means of breaking their vows; but were it diſcovered, that they had in any way departed from them, the puniſhment is death. They go naked; but being conſidered as ſanctified

ſanctified perſons, the women approach them without ſcruple, nor is it thought that their modeſty ſhould be offended by it. Huſbands, whoſe wives are barren, ſolicit them to come to their houſes, or ſend their wives to worſhip Lingam at the temples; and it is ſuppoſed, that the ceremonies on this occaſion, if performed with proper zeal, are generally productive of the deſired effect.

The figure of Phallus was conſecrated to Oſiris, Dionyſus, and Bacchus, who probably were the ſame. At the feſtivals of Oſiris, it was carried by the women of Egypt, and the figure of Lingam is now borne by thoſe of Hindoſtan.

The Hindoos, like the Greeks and Romans, have their demi-gods, who drink a beverage called Amrut; and their aërial ſpirits, that occupy the ſpace in which the globe revolves. Every mountain, wood,

and river, has its genii and guardian deity. *Nullus enim locus ſine genio eſt, qui per anguem plerumque oſtenditur.* (Serv. in Æneid.) The Greeks aſcribed the diſeaſes to which frail mortality is expoſed, to ſome angry god, or evil genius.—The Hindoos do the ſame.—Pythagoras pretended that the evil genii cauſed dreams and diſeaſes, not only amongſt men but animals. (Diog. Laer. *in Pytha.)*

With a copious mythology, the doctrine of the metempſychoſis, and fruitful imaginations, it is not extraordinary that the writings of the Hindoos ſhould abound with fables, and tales of metamorphoſes, which are read by them with great delight. The relations of the feats of their demi-gods and heroes very much reſemble thoſe of Bacchus, Hercules, and Theſeus: and the wars of Ram with Ravana, tyrant of the iſland of Ceylon, form the ſubject of a beautiful epic poem, called the Ramayan,

Ramayan, that was written by the famous Hindoo poet Valmie, ſome thouſands of years ago.

They ſuppoſe, likewiſe, that a few ſouls are peculiarly gifted with the power of quitting their bodies, of mounting into the ſkies, viſiting diſtant countries, and again returning and reſuming them. They call the myſtery, or prayer, by which this power is obtained, the *Mandiram*; and in the life of Viramarken it is told, that a certain powerful prince, longing to enjoy this ſupernatural privilege, went daily, attended only by a confidential page, to a temple ſituated in a retired and lonely place, where he preferred fervent prayers to the goddeſs to whom the temple was dedicated, to inſtruct him in the *Mandiram*. Mortals know not what they aſk, and the goodneſs of the gods is often ſhewn in not complying with their deſires. The goddeſs, however, at laſt yielded to his ſolicitations,

and the myſtery was revealed. The ſlave had been ordered to remain at a diſtance, but his curioſity being excited by the extreme caution that was obſerved, he approached gently to the door of the ſanctuary, and learned the ſecret, while the high prieſt was inſtructing his maſter how the *Mandiram* was to be performed. He retired ſoftly to his ſtation. The prince came out, with the appearance of uncommon joy. He frequently afterwards retired with the favourite page to the moſt unfrequented parts of a neighbouring foreſt, and after recommending to him to ſit and watch over his body, he went and repeated the *Mandiram* in private, when his ſoul mounted into the ſkies. He was ſo delighted with this new amuſement, that he forgot his duty as a ruler; he was tired of affairs of ſtate; he loſt the reliſh of his former pleaſures; even his beautiful princeſs was neglected; and, like an early lover with his miſtreſs, he

looked

looked impatiently for the hour when he might quit the grandeur of his court, for the ſake of ſoaring, for a moment, above the ſphere of men.—Policy has recommended to princes to be cautious in beſtowing their confidence, and not to put it in the power of any one to do them an injury that may not eaſily be repaired. One day that the monarch was delighted in his aërial journey, he forgot to come back at the appointed time. The page grew weary with attending, and wiſhed to return to the court. He often looked at the body, and again into the air. He thought of a variety of things to divert the tedious hour. The ſecret he had learnt at the door of the ſanctuary, came into his mind. He who fails in his duty once, generally yields to freſh temptations. Curioſity, that led him from his ſtation before the temple, now prompted him to repeat the *Mandiram*. The conflict was but ſhort. The myſtery was performed. The

ſoul

ſoul inſtantly quitted the body of the ſlave. A more graceful form lay before it. The change was preferred. The ſlave now became the ſovereign, and not chuſing to have one who had been his maſter for an attendant, he cut off the head of his former body, as being now but a habitation for which he had no longer any uſe. The ſoul of the prince returned too late. He ſaw the lifeleſs corpſe of his favourite. He gueſſed what had come to paſs. And after floating, for ſome time, over the foreſt, and uttering thoſe unhappy ſounds, that are ſometimes to be heard in the ſtillneſs of the night, he was commanded to enter into the body of a parrot. He flew inſtantly to his palace, where, inſtead of commanding, he was caught; and, for the beauty of his plumage, preſented to the princeſs, as not unworthy of her regard. He was placed in her apartment; he ſaw his unfaithful ſervant wearing his crown, and enjoying his bed in his ſtead; he heard his late actions examined,

his

his faults criticifed, his foibles turned into ridicule; and when, in the bitternefs of impotent revenge, he repeated all the words of invective he had learnt, they only ferved to amufe the flaves. No one knew the fecret until many ages afterwards, when it was related by a holy hermit *.

Perhaps in no literary refearch we are more liable to be deceived, than in endeavouring to prove the near affinity of one nation to another, by a fimilarity in particular cuftoms and opinions. But notwithftanding my diffidence of argument merely grounded upon fuch a foundation, from what has been even already faid,

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* The fame ftory, which is likewife mentioned by Father Bouchet, in his letter to M. Huet, Bifhop of Avranches (to be found in *Lettres edif. & cur.* tome xii. p. 170. Edit. de Paris, 1781.) undoubtedly furnifhed the hint to M. de Moncrif, for his ~~late~~ beautiful tale of *Les Ames Rivales.* See Oeuvres de Moncrif, tom. ii. p. 17. Edit. Paris, 1768.

there

there appears so near a resemblance between the mythology of the Hindoos, and that of the Egyptians and Greeks, as inclines me to believe, that they originate from one common parent. Sir William Jones says, "I am persuaded that, by "means of the *Puranas*, we shall in time "discover all the learning of the Egyptians, "without decyphering their hieroglyphics." And I cannot but congratulate the public, on an enterprise, from which we may now reasonably expect much curious, and perhaps useful, information.

SKETCH VIII.

Devotion and Worſhip of the Hindoos.

THE devotion of the Hindoos conſiſts in going to the temples; in occaſionally performing certain religious ceremonies at home; in prayers, in faſtings, and other penances; in making offerings, both on their own account, and for the ſouls of their dead relations; in frequent ablutions, and in charities and pious works.

According to the rules of their religion, they ought to pray thrice a day—in the morning; at noon; and in the evening—*with their faces turned towards the Eaſt.* They ſhould at the ſame time perform their ablutions, and when they have an opportunity, ſhould prefer a running ſtream to

ſtanding

ſtanding water. But it is an indiſpenſable duty to waſh themſelves before meals.

The offerings made at the temples generally conſiſt of money, fruit, flowers, rice, ſpices, and incenſe. The offering on account of the dead is a cake, called Peenda; which ceremony is performed on the days of the new and full moon.

It has been aſſerted by ſome writers, that the devotion of the Hindoos was formerly ſanguinary, and that even human ſacrifices were offered, as the moſt acceptable to their gods. But the exiſtence of ſuch a practice appears to me extremely queſtionable. As far as I have inveſtigated, the Hindoos ſeem to have been formerly what they are at preſent, mild and humane; and I know not any trace of a cuſtom ſo barbarous, unleſs we conſider in that light thoſe voluntary ſacrifices which ſome enthuſiaſts make of themſelves.

It

It is however true, that in their ſacred writings mention is made of the Aſmavedha Jug*, or ſacrifice of the horſe; of the ſacrifice of the white elephant; of the Gomedha Jug, or ſacrifice of the bull; and even of the Naramedha Jug, or human ſacrifice. But it muſt be obſerved, that the things repreſented as fit to be ſacrificed, have ſo many peculiarities, that we may conclude they were never to be found. If they have all the requiſites that are deſcribed, it is ſaid they will immediately regenerate from their aſhes in the ſight of the perſons preſent at the ſacrifice; and that their failing to do ſo, denotes the diſpleaſure of the Supreme Being with thoſe who may have cauſed the ſacrifice to be performed. Under that denunciation, and with ſo many difficulties, we may ſuppoſe that ſuch ſacrifices have ſeldom or never been made; and we are at a loſs to account for their

* Jug, is ſacrifice.

being

being mentioned in their religious writings, unlefs it be to indicate, that nothing in this life is too facred or valuable, to exempt it from being devoted to the fervice of the Almighty.

Yet, notwithftanding what has been here obferved, impartiality, and the attention that is due to whatever may be advanced by one fo well informed in Afiatic hiftory as Sir William Jones, require, that I fhould quote what he has faid on this fubject, and which had not been feen by me till after the firft edition of this work was publifhed.

" The laft of the Greek or Italian divini-
" ties, for whom we find a parallel in the
" Pantheon of India, is the Stygian or
" Taurick Diana, otherwife named Hecate,
" and often confounded with Proferpine;
" and there can be no doubt of her iden-
" tity with Kali, or the wife of Shiva, in
" his

" his character of the Stygian Jove. To " this black goddefs, with a collar of golden " fkulls, as we fee her exhibited in all her " principal temples, *human facrifices* were " anciently offered, as the Vedas enjoined; " but in the *prefent age* *, they are abfo-" lutely prohibited, as are alfo the facri-" fices of bulls and horfes: kids are " ftill offered to her; and to palliate the " cruelty of the flaughter, which gave " fuch offence to Budha, the Brahmans " inculcate a belief, that the poor victims " rife in the *heaven of Indra* †, where they " become the muficians of his band. In-" ftead of the obfolete, and now *illegal* " facrifices, of a man, a bull, and a horfe, " called Naramedha, Gomedha, and Af-" wamedha, the powers of nature are " thought to be propitiated by the lefs

* We prefume that Sir William Jones means the Kaly Youg.

† See page 186.

" bloody ceremonies at the end of autumn, " when the feſtivals of Kali and Lechemi " are ſolemnized nearly at the ſame time. " Now if it be aſked, how the goddeſs of " *Death* came to be united with the mild " patroneſs of *Abundance*, I muſt propoſe " another queſtion, how came Proſerpine " to be repreſented in the *European ſyſtem* " as the daughter of Ceres? Perhaps both " queſtions may be anſwered by the pro-" poſition of natural philoſophers, that " *the apparent deſtruction of a ſubſtance is* " *the production of it in a different form.* " The wild muſic of Kali's prieſts at one " of her feſtivals brought inſtantly to my " recollection, the Scythian meaſures of " Diana's adorers in the ſplendid opera of " *Iphigenia in Tauris*, which Gluck ex-" hibited at Paris, &c."

The ſacrifice of the kid to Kali, as above-mentioned, is probably the ſame with that which Father Bouchet calls the *Ekiam*.

6 He

He ſays, " The Indians have a ſacrifice
" called the *Ekiam*, where a ſheep is killed;
" the Brahmans, who are forbid to taſte
" meat at other times, are obliged, by the
" law, to partake of the animal that has
" been ſacrificed;" and, in another place,
" they eat certain parts of the victim, but
" abſtain from others; it is only on this
" occaſion that they taſte animal food *."

I am informed that a buffalo is likewiſe offered to Bawaney, at the feaſt of the Dohra; and theſe are the only inſtances of living ſacrifices that I am acquainted with.

The worſhip of the Hindoos may be divided into two ſorts, the *Narganey Pooja*, or worſhip of the inviſible; and the *Sarganey Pooja*, or the worſhip before idols.

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* Lettres edif. & cur. tom. xi. p. 25. Edit. ut ſupr. Id. tom. xii. p. 249.

But the followers of the latter are by far the moſt numerous: the former, comparatively ſpeaking, are but few, and in the ſtrict ſenſe of the expreſſion may be termed deiſts. They have either retained the true meaning of their religion from the beginning, or have in later times aboliſhed the fables of the Brahmans, and reſtored it to its original purity. This ſeems to have been a principal object with Veias in his dialogues between Kriſhna and Arjoon; and it appears, that even in his time, above four thouſand years ago, the adoration of the true god was confounded and loſt in an artful and complicated mythology *.

At the hours of public worſhip the people reſort to the temples. They begin their devotions by performing their ablutions at the tank, which is either to be found in

* See SKETCH VII. on Mythology.

front

front of the building, or in the great temples, in the centre of the firſt court †. Leaving their ſlippers, or ſandals, on the border of the tank, they are admitted to a periſtile or veſtibule, oppoſite to the building which contains the idols, where they obſerve great reverence; and whilſt the Brahmans perform the ceremonies of the Jug, or the Pooja, the dancing women occaſionally dance in the court, ſinging the praiſes of the divinity to the ſounds of various muſical inſtruments.

The Pooja may likewiſe be performed at home before the houſehold images. Thoſe who are to aſſiſt at it begin by waſhing

† Some of the temples are of an oblong figure, and conſiſt of two or more courts, immediately following each other. Some have only one incloſure, with the chapel where the images are placed, in the center of it; and ſome, though few, are like the one at Seringham, having different courts within each other.

 them-

themſelves. They likewiſe waſh the room or place deſtined for the ceremony; and then ſpread it with a new mat, or with a carpet that is only uſed for that purpoſe. On this they place *the throne* of the image, which is generally made of wood richly carved and gilt, though ſometimes of gold or ſilver. The things neceſſary for the Pooja are laid upon the mat; conſiſting of a bell of metal; a conch ſhell * to blow on; a cenſer filled with benzoin ſugar, and other articles, which are kept conſtantly burning, by being occaſionally renewed. Flowers ſeparately and in garlands are ſcattered upon the mat. The idol is put into a metal baſon, and being waſhed by pouring water firſt on the head, is wiped and placed on its throne. Cups, and plates of gold, ſilver, or other metals, are ſpread before it, ſome filled with rice, others with different

* The conch-ſhell is held in a ſort of veneration by the Hindoos.

ſorts

ſorts of fruits, with dry ſweet-meats, and with cow's milk. The worſhippers repeat certain prayers and *Aſhlocks*, or verſes in praiſe of the god whom the idol repreſents.

The Brahman, who performs the ceremony, occaſionally rings the bell, and blows the ſhell. He gives the *Tiluk*, or mark on the forehead, to the idol, by dipping his right thumb in ſome ſubſtance that has been mixed with water, and prepared for that purpoſe. If the mark be a perpendicular one, he begins at the top of the noſe, and advances upwards. But the colour, the ſize, and ſhape of the *Tiluk* depend on the tribe and ſect the worſhippers may be of; ſome tribes being marked with vermilion, others with turmerick, and ſome with the duſt of the whiteſt ſpecies of ſandal wood, &c. A Brahman generally marks all the perſons preſent in the ſame manner. The fruit and

other articles of food that were ſpread before the idol, are divided amongſt them; and the idol is then carefully wrapped up, and with the throne and other things uſed in the ceremony, kept in a ſecure place until another Pooja be performed.

A veneration for the elements, but eſpecially fire and water, ſeems to have been common to all the ancient Eaſtern nations. The Medes and Perſians conſidered fire and water as the only true images of the divinity *; and it is evident, that the Hindoos, if they do not now worſhip fire, hold it in religious reſpect †. Every day at ſun-riſe the prieſts go to ſome river, or to the tanks of their temples, to perform the Sandivaney, or worſhip to Brahma the Supreme. After having waſhed themſelves, taking water in the right hand, they throw

* Herod. i. Clem. Alex. Protrept.

† See page 188. under the article *Sour*.

it

it in the air before and behind them, invoking the Deity, and ſinging forth thankſgiving and praiſe. They then throw ſome towards the Sun, expreſſing their gratitude for his having again appeared to diſpel the darkneſs of the night.

Lucian ſays, that the Indians offered adoration to the Sun, in turning towards the eaſt; and Philoſtrates obſerves, that they addreſſed prayers to him in the morning, to favour the cultivation of the earth; and in the evening, not to abandon them, but return again in the morning.

Father Bouchet ſays, that "He who "performs the *Ekiam* ſhould, every morn-"ing and evening, put a piece of wood "into the fire, that is employed for that "ſacrifice, and take care to prevent it from "being extinguiſhed."

Mr. Wilkins informs us, that the Brahmans are enjoined to light up a fire at certain

times,

times, which muſt be produced by the friction of two pieces of wood of a particular kind; that with a fire thus procured, their ſacrifices are burnt; the nuptial altar flames; and the funeral pile is kindled.

In the Heetopades it is ſaid: "Fire is "the ſuperior of the Brahmans; the Brahman is the ſuperior of the tribes; the "huſband is the ſuperior of women; but "the ſtranger is the ſuperior of all."

SKETCH IX.

Devotees.

IN every part of Hindoſtan we meet with numbers of devotees, diſtinguiſhed by various names, but not reſtricted to any caſt. They become ſuch from choice, and every Hindoo, except the Chandalah, is at liberty to adopt this mode of life.

Of all the numerous claſſes of devotees, none are ſo much reſpected as the Saniaſſies and Yogeys. They quit their relations, and every concern of this life, and wander about the country without any fixed abode.

It is ſaid, in their ſacred writings, "That "a Saniaſſy, or he who ſhall devote him-"ſelf to a ſolitary religious life, ſhall have "no

" no other clothing, but what may be ne-
" ceſſary to cover his nakedneſs; nor any
" other worldly goods but a ſtaff in his
" hand, and a pitcher to drink out of.
" That he ſhall always meditate on the
" truths contained in the ſacred writings,
" but never argue on them. That his food
" ſhall be confined to rice, and other
" vegetables; and that he ſhall eat but once
" a-day, and then ſparingly. That he ſhall
" look forward with deſire to the ſepara-
" tion of the ſoul from the body; be in-
" different about heat, or cold, or hunger,
" or praiſe, or reproach, or any thing con-
" cerning this life; and that unleſs he
" ſtrictly follow theſe rules, and ſubdue
" his paſſions, he will only be more
" criminal, by embracing a ſtate, the du-
" ties of which he could not perform, ne-
" glecting thoſe he was born to obſerve."

With the preciſe diſtinction between the Yogey and the Saniaſſy, I am unacquainted. The former in Sanſcrit, ſignifies a devout perſon;

perſon ; the latter, one who has entirely forſaken the things of this world. It is ſaid in the dialogues between Kriſhna and Arjoon,

" Learn, ſon of Pandoo, that what they " call *Sanias*, or a forſaking of the world, " is the ſame with *Yog*, or the practice of " devotion.

" The man who is happy in his heart, " at reſt in his mind, and enlightened " within, is a *Yogey*, or one devoted to " God, of a godly ſpirit, and obtaineth " the immaterial nature of *Brahm* the " Supreme.

" The man who keepeth the outward " accidents from entering the mind, and " his eyes fixed in contemplation between " his brows ; who maketh the breath paſs " equally through his noſtrils, who hath ſet " his heart upon ſalvation, and who is " free from luſt, fear, or anger, is for ever " bleſſed in this life."

" He

"He cannot be a *Yogey*, who, in his ac-
"tions, hath not abandoned all views."

"The *Yogey* conſtantly exerciſeth the "ſpirit in private. He is of a ſubdued "mind, free from hope. He planteth his "ſeat firmly on a ſpot that is neither too "high nor too low, and ſitteth on the "ſacred graſs that is called *Koos*, covered "with a ſkin, or cloth.—There he, whoſe "buſineſs is the reſtraining of his paſſions, "ſhould ſit, in the exerciſe of devotion, "for the purification of his ſoul, keeping "his head, his neck, and his body ſteady, "without motion, his eyes fixed on the "point of his noſe, looking at nothing elſe "around. The *Yogey* of a ſubdued mind, "thus employed, in the exerciſe of devo-"tion, is as a lamp ſtanding in a place "without wind, which waveth not."

"Supreme happineſs attendeth him "whoſe mind is thus at peace, whoſe car-"nal affections and paſſions are ſubdued, "and who is in God, and free from ſin."

"The

" The man whoſe mind is endued with " devotion, beholdeth the ſupreme ſoul " in all things, and all things in the ſu- " preme ſoul."

" The *Yogey* who believeth in unity, and " worſhippeth me preſent in all things, " dwelleth in me."

" This divine diſcipline which is called " *Yog*, is hard to be attained by him who " hath not his ſoul in ſubjection, but it may " be acquired by him who taketh pains."

" The *Yogey* is more exalted than the " *Tapaſivees*, thoſe zealots who haraſs them- " ſelves in performing penances."

" He is both a *Yogey* and a *Saniaſy* who " doeth that which he hath to do, inde- " pendent of the fruit thereof."

" Works are ſaid to be the means by " which a man may require devotion, ſo " reſt is called the means for him who hath " attained devotion."

" When

Saniaſsy

"When the all-contemplative ~~Saingſy~~ is "not engaged with objects of the ſenſes, "nor in works, then he is called one who "hath attained devotion."

"The ſoul of the conquered placid ſpirit, "is the ſame in heat and in cold, in pain "and in pleaſure, in honour and diſgrace."

"The man whoſe mind is replete with "divine wiſdom and learning, who ſtand-"eth on the pinnacle, and hath ſubdued his "paſſions, is ſaid to be devout *."

It is not improbable that ſome of the paſſages in the ſacred writings which were enigmatical, being underſtood literally by the ignorant, have given riſe to thoſe extravagant penances, with which ſome of the devotees torture themſelves. In one of the above quotations they ſeem even to

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* *Bhagvat Geeta.* The above quotations, as well as others, are not taken in the exact order in which they follow in the work, but are ſelected from different parts, as they ſuit the ſubject treated of.

be

be condemned; the *Yogey* being ſaid to be more exalted than the *Tapaſivee*, &c. I ſaw one of the latter, who having made a vow to keep his arms conſtantly extended over his head, with his hands claſped together, they were become withered and immoveable. Not long ago, one of them finiſhed meaſuring the diſtance between Benares and Jaggernaut with his body, by alternately ſtretching himſelf upon the ground, and riſing; which, if he performed it as faithfully as he pretended, muſt have taken years to accompliſh. Some make vows to keep their arms croſſed over their breaſt for the reſt of their days; others to keep their hands for ever ſhut, and their nails are ſometimes ſeen growing through the back of the hand; ſome by their own deſire, are chained to a particular ſpot, and others never lie down, but ſleep leaning againſt a tree *.

There

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* *Philoſophos eorum quos Gymnoſophiſtas vocant, ab exortu ad occaſum perſtare contuentes ſolem immobilibus oculis,*

There are frequent inſtances of devotees and penitents throwing themſelves under the wheels of the chariots * of Shivah or Viſhnou, when the idol is drawn out to celebrate the feaſt of a temple, and being thereby cruſhed to death: and not long ſince we ſaw an account of the aged father of a numerous offspring, who devoted himſelf to the flames, to appeaſe the wrath of a divinity, who, as he imagined, had for ſome time paſt afflicted his family and neighbours with a mortal epidemical diſeaſe.

The *Pandarams*, on the coaſt of Coromandel, are followers of Shivah; they rub their faces and bodies with the aſhes of burnt cow-dung, and go about the towns and villages ſinging the praiſes of their God.

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oculis, ferventibus arenis toto die alternis pedibus inſiſtere. Plin. lib. vii. cap. 2.—*Gymnoſophiſts* was a name given by the Greeks, on account of their going naked, or probably from their not wearing an upper garment.

* Theſe chariots are more properly great moveable towers, which require many oxen and ſome hundreds of men to draw them.

The *Cary-patry pandarams* are a ſet of religious perſons, who make a vow never to ſpeak; they go to the doors of houſes, and demand charity, by ſtriking their hands together. They take nothing but rice, which is given them ready prepared for eating; and, if it be ſufficient to ſatisfy their hunger, they paſs the reſt of the day ſitting in the ſhade, and ſcarcely looking at any object that may come before them.

The *Tadinums* go about begging, and ſinging the hiſtory of the different incarnations of Viſhnou. They beat a kind of tabor; and have ſmall braſs bells tied round their ankles, which make a conſiderable noiſe as they walk along.

Theſe devotees are to be met with in every part of Hindoſtan; but chiefly in the neighbourhood of great temples, both from religious motives, and in order to receive alms from the pilgrims who reſort thither.

Contrary to the practice of the Hindoos in general, many of them wear their hair,

and, by frequently rubbing it with the oil of the cocoa-nut, it grows to an extraordinary degree of length and thickneſs. Some let it hang looſe on their bodies, extending to the ground; others have it plaited in many treſſes, and wound round the head in the form of a great turban.

Moſt of the ancient authors who have mentioned India and its inhabitants, ſeem to have confounded the Devotees, Sectaries, and *Pundits*, or Philoſophers, with the Brachmanes, or regular prieſthood. They ſpeak of *Gymnoſophiſts*, *Germanes*, *Pramnes*, *Samaniens*, and *Hilobiens*, who are ſaid to be a claſs of the *Samaniens*, that lived in foreſts, and uſed no clothing or nouriſhment but what the trees afforded them.

Strabo ſays, that the *Samaniens* ſet no value on any knowledge but ſuch as tended to correct vice, and that they ſmiled at thoſe who applied themſelves to metaphyſics, aſtronomy, and aſtrology.—Probably

Strabo

Strabo meant ſuch of the *Samaniens* as were *ſolitaries*, or hermits; for we find that the Samaniens in general were remarked for their learning, and their knowledge in the ſciences.

Clement of Alexandria obſerves, that there were two claſſes of Indian philoſophers, the one called *Brachmanes*, the other *Sarmanes;* by which, I am inclined to think, he means the Samaniens. He ſays ſome of the *Sarmanes* were called *ſolitaries*, and neither lived in towns nor had any particular dwelling; that they obſerved celibacy; and covered their nakedneſs with the bark of trees; nouriſhed themſelves with their fruit; and drank only water, and that out of the palms of their hands.

Porphyry acquaints us, that the ſubſtance of the doctrines of the Indians conſiſted in the neceſſity of adoring God with a pure and pious mind; that the *Samaniens*, who ſecluded themſelves from the world, inſiſted

on the neceſſity of ſubduing the paſſions, in order to be fit to approach God; and gave that as the reaſon for the extraordinary penances they inflicted upon themſelves, *thereby to render the body entirely ſubmiſſive to the ſpirit.*

M. de la Croze ſays, that the *Samaniens* are ſtill ſpoken of with reſpect, ſo far as regards their learning; but that their doctrines are held in abhorrence by the Brahmans, and that their ſect no longer exiſts. He ſpeaks of ſeveral of their literary performances. The title of one is Tolkabiam, from its author, who is ſaid to have been a Hindoo Rajah; we are told, it is very voluminous, and among other things contains the art and rules of Hindoo poetry. M. Ziegenbalg obſerves, that to underſtand it thoroughly, required long and arduous application.—Another work, called *Diva-garam*, which treats of language and *the choice of words*, is put into the hands of boys who

are deſtined to purſue learning, and is held in the higheſt eſteem by their literati, but the ſtyle is ſo exalted as to be entirely above the comprehenſion of the vulgar.

Calanus *, who burnt himſelf in the preſence of Alexander and his officers, has by ſome been called a Brahman;—but it is evident that he was one of thoſe devotees

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* We are told that he was ſo named by the Greeks, from his ſaying *Cale*, by way of ſalutation. They likewiſe called him Sphinés, which probably was no more his true name than the other. He was regarded by his countrymen as an apoſtate.—He followed Alexander; at Paſargadus, being attacked with a dyſentery, he ordered a funeral pile to be prepared, and having performed his ablutions, ſacrifices, and prayers, laid himſelf compoſedly down, and was burnt to death. PLUT. *Vit. Alex.*

Strabo mentions a perſon who had accompanied ambaſſadors ſent by a prince of India to Auguſtus, that burnt himſelf at Athens; and ſays, the Athenians erected a monument to his memory, with this inſcription, "To *Zarmonæchigas*, Indian of *Bergoſes*, who "voluntarily embraced death, according to the cuſtom "of his country."

who travel about the country.—He is ſaid to have gone naked; but the Brahmans neither go naked, nor commit any acts of extravagance. Their lives are uniform, indolent but decent; and chiefly occupied with their rites and ceremonies, they apply more or leſs to ſtudy, according to their genius and turn of mind.

But notwithſtanding this inaccuracy of ancient authors, in confounding the Brahmans, or regular prieſthood, with the devotees and ſectaries; if we conſider how limited their intercourſe with India was, compared to that enjoyed by modern Europeans, and how little we ourſelves knew of its inhabitants till within theſe few years paſt, we ſhall find cauſe, inſtead of being ſhocked with their errors, to be ſurpriſed at their inſtruction, and perhaps aſhamed of our own ſupineneſs. Strabo obſerves, that thoſe who had been in India, generally had ſeen things but partially, and by the way; that they had taken their information by hearſay,

hearſay, which, however, had not prevented their giving accounts as if they had examined with accuracy *.

Some are of opinion, that the extravagant notions of *the illuminated* and *quietiſts*, that have figured among the Chriſtians, and that ſtill exiſt in different parts of Europe, came originally from the devotees of Hindoſtan. D'Herbelot ſays, "The ſect of "the *Illuminés* had its origin in the Eaſt; "it was brought by the Arabs into Spain, "under the name of *Alumbrados*, and has "been renewed in our days by Doctor "Molinos †."

But, beſides the route given to this ſect by D'Herbelot, we find that ſimilar opinions with thoſe of the *Illuminés*, were profeſſed in the eleventh century, by Simeon, ſuperior of a monaſtery of Saint Mamas in Conſtantinople, and were embraced by Pa-

* Strabo, 15.

† Bib. Orient. par D' Herbelot, p. 296. fol.

lamas,

lamas, bifhop of Salonica. They appeared in the Latin church in the fourteenth century, and broke out and made great progrefs in the feventeenth, being profeffed and taught by Molinos, who is confidered as the chief of the *Quietifts* of the weft.

Simeon and others pretended, that, by abftracting themfelves from the things of this world, they might, while in a ftate of fuch abftraction, and abforbed in the contemplation of God, be received into grace, and partake of the divine effence.—That they then compofed a fort of Trinity within themfelves, of the body, the foul, and the holy fpirit.—While in the practice of contemplation, it was recommended to the difciples, to fit with their chin upon their breaft, the eyes fixed on the navel; and they pretended that when they were infpired with the Divine Spirit, they felt it pafs through their noftrils, and were affected with peculiarly delightful fenfations.—But befide the abfurdity of thofe monftrous doctrines,

doctrines, which, it might be suppofed, would have been fufficient to draw on them the contempt of all reafonable men, it was alleged, that the difciples of Molinos, trufting for their falvation to exercifes of *abforption*, were often engaged in fcenes of the moft licentious debauchery. They were called *Quietifts*, from affecting an extraordinary tranquillity of mind; and, however ftrange it may appear, many of high rank of both fexes, and perfons diftinguifhed for their learning, were Quietifts. Madame de la Motte Guyon, the friend of the celebrated Fenelon, archbifhop of Cambray, openly profeffed herfelf to be of the number; nor was he even exempt from fufpicion of having adopted fome of the opinions of Molinos, though too virtuous and too wife to have credited or practifed any of thofe extravagancies, of which many of the Quietifts are accufed.

SKETCH X.

Learning and Philosophy of the Brahmans.

ALL the ancient ſacred and profane writings of the Hindoos are written in the Sanſkrit language, which is now only known to the *Pundits* *, or men of learning; and is neither ſpoken nor underſtood by the reſt of the nation. Yet as Sanſkrit words are ſtill found in uſe over the whole peninſula; and as moſt of the proper names of perſons and ancient places are derived from that language, it is not improbable,

* Pundit is a Sanſkrit word, and an honorary title, ſignifying doctor or philoſopher.

Mr. Wilkins informs us, that Sanſkrit is compoſed from *San*, a prepoſition, ſignifying completion, and *ſkrita*, done or finiſhed.

that

that it was once univerſal, however remote that period may be.

If we compare the Brahmans of the preſent day with the *Brachmanes* * of antiquity, we ſhall, in almoſt every feature of their character, perceive the ſtrongeſt reſemblance. The difference that may exiſt between them, may partly have inſenſibly taken place in the lapſe of time; but muſt chiefly be aſcribed to the revolutions that have happened in their government.

The ancient Brahmans, living in an age when the Hindoo empire flouriſhed, cultivated ſcience with an encouragement of which their oppreſſed poſterity are deprived. Beſide the ſtudy of the ſacred, moral, and metaphyſical writings of their nation, a principal part of their ſcientific purſuits ſeems to have been directed to

* The words are evidently the ſame, and derive their origin from Brahma, God.

aſtronomy,

aſtronomy, natural philoſophy, and ſome branches of mathematics.

Several ancient authors, in ſpeaking of the philoſophers of India, ſay, that they occupied themſelves with things of a ſerious nature; in the contemplation of God and his works; that they ſpoke little, and ſeldom without neceſſity, yet never refuſed to anſwer thoſe who came to them to be inſtructed *: that their diſcourſe was conciſe, ſententious, often allegorical, and that they ſometimes uſed enigmas †.

Nearchus, who commanded Alexander's fleet, ſaid, that they only reſpected truth and virtue ‡.

Strabo informs us, that they cultivated natural philoſophy and aſtronomy.

They were held in ſo high repute for their maxims of morality, and for their

* Strabo, 15. Porphyr. de Abſt. 4.

† Diog. Laer. Proœm.

‡ Strabo, ibid.

know-

knowledge in ſcience and philoſophy, that, beſides Pythagoras, many went from Greece and other more eaſtern countries, purpoſely to be inſtructed by them. Such were, Democrites the Abderian, Pyrrhon, &c. * —— Bardeſanes of Babylon, who lived in the time of Alexander Severus, is ſaid to have converſed with the Brachmanes, whom he repreſented as chiefly occupied in the adoration of God, and the duties of morality †.

Great affinity appears between the manners and practices of the Brahmans and thoſe Gymnoſophiſts of Ethiopia, who ſettled near the ſources of the Nile; and, according to Philoſtrates, they were deſcended from the Brahmans. He ſays, the Gymnoſophiſts of Ethiopia came from India, having been driven from thence for the murder of their king near the Ganges ‡. He makes

* Suidas.—Diog. Laert.

† S. Jerom. Porph.

‡ Philoſt. Vit. Apoll. c. 6.

Pytha-

Pythagoras ſay to Theſpeſion, in reproaching him for his improper complaiſance to the Egyptians, " Admirer as you are of the " philoſophy which the Indians invented, " why do you not attribute it to its real pa- " rents, rather than to thoſe who are only ſo " by adoption? Why aſcribe to the Egyptians " a thing as abſurd, as to aſſert that the " waters of the Nile, mixed with milk, " (which they pretend happened formerly,) " flowed back to their firſt ſource."—Iarchas, likewiſe, ſays to Apollonius, on aſking his opinion concerning the ſoul: " We think of it what Pythagoras taught " you, and what we taught the Egyp- " tians *."

* Philoſt. de Vit. Apoll. c. 6. He probably meant the people of the Thebaid, as the opinions of thoſe of lower Egypt, with reſpect to the Supreme Being, appear in general to have been very different from the tenets of the Hindoos. Some ſaid, that the ſoul after death deſcended to a ſubterraneous place, where it for ever remained; others, that it aſcended to the ſtars, whence it originally came.

 Lucian

Lucian obſerves, that the ſcience of aſtronomy came from Ethiopia—perhaps, therefore, from theſe Gymnoſophiſts who came originally from Indoſtan—And in making philoſophy complain to Jupiter of ſome who had diſhonoured her by their conduct, he ſuppoſes the Indians to have been the firſt inſtructed by her. She ſays, "I went "amongſt the Indians, and made them "come down from their elephants and con-"verſe with me.—From them I went to "the Ethiopians, and then came to the "Egyptians."—LUCIAN.

But though the Brahmans now may be inferior to their anceſtors, as philoſophers and men of ſcience, their *caſt* is ſtill the only repoſitory of the literature that yet remains: to them alone is entruſted the education of youth; they are the ſole interpreters of the law, and the only expounders of their religion.

Bernier, in his letter, dated 4th October 1667, gives the following account of their literary purſuits at that time.

" La ville de Benares, eſt l'école generale, " et comme l'Athenes de toute la gentilité " des Indes, où les Brahmens et les Reli- " gieux, qui ſont ceux qui s'appliquent à " l'etude, ſe rendent. Ils n'ont point de " Colleges ni de claſſes ordonnées, comme " chez nous; cela me ſemble plus tenir de " cette façon d'école des anciens, les maitres " étant diſperſés par la ville dans leur " maiſons, et principalement dans les Jar- " dins des Fauxbourgs, ou les gros mar- " chands les ſouffrent. De ces maitres les " uns ont quatre diſciples, les autres ſix ou " ſept, et les plus renommés, douze ou " quinze tout au plus, qui paſſent les dix et " les douze années avec eux. Toute cette " étude eſt fort froide, parceque la plûpart " des Indiens ſont d'une humeur lente et " pareſſeuſe; la chaleur du pays et leur " manger y contribuant beaucoup.

" Leur premiere étude eſt ſur le Han- " ſcrit *, qui eſt une langue tout à fait " differente de l'Indienne ordinaire et qui

* Or Sanſkrit.

" n'eſt

" n'eſt ſue que des Pundits. Elle s'appelle " Hanſcrit, qui veut dire langue pure, et " parcequ'ils tiennent que ce fut dans cette " langue que Dieu, par le moyen de Brah- " ma *, leur publia les quatre † Beths qu'ils " eſtiment livres ſacrés ; ils l'appellent lan- " gue ſainte et divine : ils pretendent " même qu'elle eſt auſſi ancienne que Brah- " ma, dont ils ne comptent l'âge que par " Lecques, ou centaines de mille ans ; mais " je voudrois caution de cette étrange an- " tiquité. Quoiqu'il en ſoit, on ne ſauroit " nier, ce me ſemble, qu'elle ne ſoit très an- " cienne, puiſque leurs livres de religion, " qui l'eſt ſans doute beaucoup, ne ſont " écrits que dans cette langue, et que de " plus, elle a ſes autres de philoſophie, la " medicine en vers, quelques autres poeſies " et quantité d'autres livres, dont j'ai vu " une grande ſale toute pleine dans Benares.

" Apres qu'ils ont apris le Hanſcrit, ce " qui leur eſt très difficile, parcequ'ils n'ont

* He means Brimha. † Veds.

" point de grammaire qui vaille, ils se met-
" tent pour l'ordinaíre à lire le Purane, qui
" eſt comme un interprete et abregé des
" Beths, parceque ces Beths ſont fort gros,
" du moins ſi ce ſont ceux qu'on me mon-
" tra à Benares: ils ſont même très rares;
" juſques-là que mon Agah ne les a jamais
" pu trouver à acheter, quelque diligence
" qu'il ait pu faire; auſſi les tiennent ils fort
" ſecrets, de crainte que les Mahometans
" ne mettent la main deſſus, et ne les faſſent
" bruler, comme ils ont deja fait pluſieurs
" fois.

" Entre leurs philoſophes il y en a prin-
" cipalement ſix fort fameux, qui font ſix
" ſectes differentes. Les uns s'attachent à
" celle ci, et les autres à celle là, ce qui
" fait de la difference, et cauſe même de la
" jalouſie entre les Pundets, ou docteurs;
" car ils ſçavent qu'un tel eſt de cette ſecte,
" et un tel d'une autre, et chacun d'eux
" pretend que ſa doctrine eſt bien meilleure
" que celles des autres, et qu'elle eſt même
" plus conforme aux Beths.

" Tous

" Tous ces livres parlent des premiers " principes des chôſes, mais fort differe- " ment. Les uns tiennent que tout eſt " compoſé des petits corps, qui ſont indivi- " ſibles, non pas à cauſe de leur ſolidité, " dureté, et reſiſtance, mais à raiſon de " leur petiteſſe, et diſent ainſi pluſieurs " choſes enſuite *qui approchent des opinions* " *de Democrite et d'Epicure.*

" Les autres diſent, que tout eſt com- " poſé de matiere et de forme, mais pas un " d'eux ne s'explique nettement ſur la ma- " tiere, et bien moins encore ſur la forme."

" D'autres veulent que tout ſoit compoſé " des quatre élemens et du néant.

" Il y en a auſſi qui veulent que la lu- " miere et les tenèbres ſoient les premiers " principes.

" Il y en a encore qui admettent pour " principe la privation, ou plutôt les pri- " vations, qu'ils diſtinguent du néant.

" Il y en a enfin qui pretendent que " tout eſt compoſe d'accidens.

" Touchant ces principes en general, " ils ſont tous d'accord qu'ils ſont éter- " nels."

The Hindoos, like ſome of the ancients, ſuppoſe that the ſoul is an emanation of the ſpirit of God breathed into mortals. But their manner of expreſſing this idea is more ſublime; for, inſtead of calling it a portion of the divine ſpirit, they compare it to the heat and light ſent forth from the ſun, which neither leſſens nor divides his own eſſence: to the ſpeech that communicates knowledge, without leſſening that of him who inſtructs the ignorant: to a torch at which other torches are lighted, without its light being thereby diminiſhed, &c.

Some of the philoſophers not only believe that the ſouls of mankind are emanations of

of *the divine ſpirit*, but that the Sun, the Moon, with the other planets, and all the bodies that are ſcattered in the infinity of ſpace, are pervaded, and made to exiſt by this ſpirit. Theſe opinions are by no means peculiar to the Hindoos, but ſeem to have been entertained by the Chaldeans, the Perſians, and many of the philoſophers of Greece and Italy *.

Others giving ſtill greater ſcope to the imagination, profeſs the doctrine of *Illuſion*. They ſay nothing really exiſts in an individual ſenſe, becauſe the univerſe, and every thing contained in it, is only one, *it is God*, all things being emanations from the firſt principle. And it is neceſſary to attend to this doctrine, in order to comprehend many paſſages in their different authors which refer to it.

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* Diog. Laert. in Pyth.—Plato in Tim.—Idem in Epin.—Cicero de Nat. Deor.

Gowtama *, an ancient author of a metaphyſical work, called *Nayaya-darſana*, makes a diſtinction between what he calls the divine ſoul, and the vital ſoul. The firſt, he ſays, is eternal, immaterial, and indiviſible; reſembling in that reſpect the great Spirit from whence it came: and he thinks it would be monſtrous to imagine, that this eſſence or ſpirit ſhould be affected by the paſſions to which mankind is ſubject. The ſecond, he ſays, is a ſubtle element, which pervades all animated things; and he obſerves, that it would be as abſurd to ſuppoſe that deſire or paſſions of any kind could exiſt in organized matter only, as to ſuppoſe they could exiſt in a piece of mechaniſm that was the work of human ingenuity. Taking it then for

* This author is well known to the learned Brahmans. He is mentioned in the Hectopades as a prophet; and the late Colonel Dow tells us, that he depoſited a copy of one of the volumes of his work in the Britiſh Muſeum.

granted,

granted, that mankind partake in a certain degree of the ſpirit of God, which is not liable to human paſſions; and that organized matter, merely as ſuch, cannot poſſeſs any; the vital ſoul, or pervading element, is that which gives birth to our deſires.

In ſpeaking of man, he mentions, beſides the five external ſenſes of ſeeing, hearing, taſting, ſmelling, and feeling, *one internal ſenſe*; by which we preſume he means intellectual perception.

He ſays, that the external ſenſes convey into the mind diſtinct repreſentations of things; and thereby furniſh it with materials for its internal operations; but that unleſs the mind act in conjunction with the ſenſes, their operation is loſt.—Thus, for inſtance, a perſon in deep contemplation is frequently inſenſible to ſound, nor does he perceive an object that is immediately before his eyes.—That ideas acquired by means of the external ſenſes, produce

produce new ideas by the internal operation of the mind, and have alſo the power of exciting ſenſations of pain or pleaſure.

Reaſon, he ſays, is the faculty that enables us to conclude (from what falls under our immediate obſervation) upon things at the time not perceptible; as, when we ſee ſmoke, we know that it proceeds from fire.—Reaſon, he continues, depends on our ideas, and is in proportion to the nature and extent of them; and therefore, wherever our ideas are indiſtinct, our reaſon muſt be imperfect.

By perception, he ſays, we have an immediate knowledge of things in a certain degree, without the aid of reaſon; as of a horſe, a tree, of hard or ſoft, ſweet or bitter, hot or cold.

He then goes into a diſcuſſion of inference; takes notice of true and falſe inferences, and of things that can be demonſtrated, and of thoſe that cannot.

Memory,

Memory, which he ſeems to take in a very comprehenſive ſenſe, and almoſt to confound with imagination, may, he ſays, be employed on things preſent as to time, but abſent as to place; on things paſt, and on things in *expectation*. He calls memory, the repoſitory of knowledge, from which ideas already acquired, may be occaſionally revived and called into action.

In ſpeaking of letters, he ſays, by that heavenly invention a certain ſignification being given to figures and characters, the ſight of them ſerves to revive ideas that have been neglected, or were not in action; as well as to convey others we are unacquainted with.—By theſe, he ſays, we may increaſe our knowledge by contemplative experience; by theſe the actions and diſcoveries, and learning of men in remote ages, have been tranſmitted to us: by theſe the virtues or vices of thoſe of our own times will be tranſmitted to poſterity;

terity; and by theſe we may converſe with thoſe we love, however far they may be removed from us.—He then invokes Seraſwaty, the goddeſs of ſcience, by whom they are ſuppoſed to have been invented.

Treating of duration, he ſays, that as we cannot have an idea of its beginning or end, it cannot in its extent be brought within our comprehenſion:—that the duration, which is obvious to our conception, by means of motion and ſucceſſion, is the ſpace between one event and another; as the ſpace from the firſt appearance of the ſun in the morning till he diſappears in the evening; and from his diſappearing till he appears again; which definite ſpace is called time:—that men having invented a mode of meaſuring time, or parts of duration, applied it to meaſure the revolutions of the planets, from whence proceeded the diviſions of time, called years, months, and days, without which invention our knowledge would be confuſed, and hiſtory unintelligible.

He

He ſeems to hint at the folly of conjectures about the beginning or duration of the world. But as this, we preſume, would not be orthodox with the Brahmans, his ſentiments on that ſubject are ſo expreſſed, as to leave great latitude for explanation.

In ſpeaking of the order of nature, as eſtabliſhed by the Supreme Being, he obſerves, that it univerſally reigns in all his works;—that he therein ſhows us, that nothing can be produced without a firſt cauſe;—and he aſks, what is chance, or accident, but a thing of momentary exiſtence, yet always produced by a preceding cauſe?

In treating of providence and free-will, he ſuppoſes, that the Supreme Being, having eſtabliſhed the order of nature, leaves her to proceed in her operations, and man to act under the impulſe of his deſires, reſtrained and conducted by his reaſon.—The brutes, he ſays, act by that impulſe only, and employ their natural force or activity ſimply in the ſtate they were given

to

to them.—But that man, by means of his mental faculties, governs the fierceſt animals, employs the ſtrongeſt and ſwifteſt for his uſe, diſcovers the nature and qualities of every thing the earth produces, and invents mechanic powers far exceeding natural force.—He then goes on to ſhow, that theſe qualities muſt proceed from ſome great and inviſible principle, which God has not imparted to the brute creation, and whoſe exiſtence muſt be ſeparate from the vital ſoul, and independent of organized matter.—He obſerves, that this can no more be doubted, than it can be doubted that the elephant is ſtronger than the deer, or the deer ſwifter than the tortoiſe; but to aſk why it ſhould be ſo, or how it is, would perhaps be impious, and as abſurd as to inquire why God created many of the animals which inhabit the earth, or of the fiſhes that live in the waters.—That we can never be ſufficiently grateful for the portion of that ſpirit he has given us, comparatively limited as it may be;

be; that having left us unacquainted with the extent of it, we ſtill go on in our reſearches, in the hope of acquiring farther knowledge, and of making freſh diſcoveries; and that, by a proper uſe of it, we may raiſe our minds above the things of this world, and render ourſelves ſuperior to its events.——

Treating of a future ſtate, he ſays, that ſuch as during their abode on earth have perſevered in the practice of piety and virtue, have worſhipped God purely from gratitude, love, and admiration, and have done good, without being induced either by the fear of puniſhment, or the hope of reward, will not ſtand in need of being purified in *Naraka*, or of again coming into this world to occupy other forms, but will be immediately admitted to celeſtial happineſs.——

This may ſufficiently ſerve as a ſpecimen of the reaſoning of this ingenious Hindoo philoſopher.

But befides Gowtama, many others believe that mankind have two fouls, the one *divine*, being an emanation from God; the other the *fenfitive foul*, which envelopes the former *, and is placed between it and the matter of which the body is compofed.

Some, like Pythagoras, fuppofe that the fouls of animals are endowed with reafon, and that if they do not always act like reafonable creatures, it is owing to the nature and organization of their bodies. Porphiry, who alleged that not only animals but plants had fouls, faid, that the foul did not think or operate in all things in the fame manner, but according to the matter with which it was connected.—In plants it was the *germe*, in animals *intellect*.

In the dialogue already quoted from the Bhagvat-Geeta, between Krifhna and Arjoun, Krifhna fays,

* Vid. *Hift. des Dieux Orient.*

"Know

" Know that every thing which is pro-
" duced in nature, refults from the union
" of *Keſhtra* and *Keſhtragna*, matter and
" ſpirit.

" Learn that *Prakrity*, nature, and
" *Pourouſh*, are without beginning.

" *Pourouſh*, is that ſuperior being who is
" called *Maheſwar*, the great god, the moſt
" high ſpirit.

" *Karma* is that emanation, from which
" proceedeth the generation of natural
" beings.

" As the all-moving *Akaſh* *, from the
" minuteneſs of its parts, paſſeth every
" where unaffected, even ſo the omnipo-
" tent ſpirit remaineth in the body unaf-
" fected. And as the ſun illumines the
" world, even ſo doth the ſpirit enlighten
" the body. They who with the eye of

* Akaſh comes neareſt to the *ether* of Profeſſor Euler, being more ſubtle than air.

" wiſdom perceive the body and the ſpirit " to be diſtinct, and that there is a final " releaſe from the animal nature, go to the " ſupreme.

" Theſe bodies, which envelope the ſouls " that inhabit them, are declared to be " finite beings. The ſoul is not a thing of " which a man may ſay, it hath been, or " is about to be, or is to be hereafter; for it " is a thing without birth, conſtant and " eternal, and is not to be deſtroyed. As " a man throweth away old garments and " putteth on new, even ſo the ſoul. The " weapon divideth it not, the fire burneth " it not, the wind drieth it not; for it is " indiviſible, inconſumable, incorruptible, " and is not to be dried away. There- " fore believing it to be thus, thou ſhouldſt " not grieve.

" It is even a portion of myſelf, that in " this world is the univerſal ſpirit of all " things. It draweth together the five

" ſenſes, and the *mind*, which is the ſixth, " and *Eſwar* *, preſideth over them. The " fooliſh ſee it not, but thoſe who induſ- " triouſly apply their minds to meditation, " may perceive this.

" There are three *Goun* ariſing from " *Prakrity*; *Satwa*, truth; *Raja*, paſſion; " and *Tama*, darkneſs. The *Satwa Goun* " is clear, and entwineth the ſoul with " ſweet and pleaſant conſequences. The " love of riches, intemperance, and inordi- " nate deſires, are produced by the pre- " valency of the *Raja Goun*; and ſottiſh- " neſs, idleneſs, gloomineſs, and diſtrac- " tion of thought are the tokens of the " *Tama Goun*. If the mortal frame be " diſſolved whilſt the *Satwa* prevaileth, the " ſoul proceedeth to the regions of thoſe " beings who are acquainted with the " Moſt High. But if it be diſſolved, whilſt

* One of the names of the Supreme Being.

" the *Raja* prevaileth, the ſoul is born again " in one of thoſe who are attached to the " fruits of their actions. And in like " manner, if it be diſſolved while the *Tama* " is predominant, it is conveyed into ſome " irrational being.

" He who conceiveth *Pouroufh* and " *Prakrity*, together with the *Goun*, to be " even as I have deſcribed them, is not " again ſubject to mortal birth.

" Thoſe who conſtantly watch over " their inordinate deſires, are no longer " confounded in their minds, and aſcend " to that place which endureth for ever. " Neither the ſun, nor the moon, nor the " fire, enlighteneth that place which is the " ſupreme manſion of my abode.

" He, my ſervant, who ſerving me " alone with due attention, has overcome " the influence of the *Raja* and *Tama Goun*,

" is formed to be abſorbed in Brahm the " Supreme.

" There are who know not what it is to " proceed in virtue, or recede from vice; " nor is veracity, or the practice of good, to " be found in them. They ſay, the world " is without beginning and without end, " and without an *Eſwar*, and that all " things are conceived by the junction of " the ſexes. But theſe loſt ſouls having " fixed on this viſion, are hypocrites, " overwhelmed with madneſs and intoxi-" cation. Becauſe of their folly, they adopt " falſe doctrines; they abide by their in-" conceivable opinions, and determine in " their minds, that the gratification of the " ſenſual appetites is ſupreme happineſs. " Confounded with various thoughts and " deſigns, and being firmly attached to " their luſts, they ſink at laſt into the " *Narak* of impurity. Wherefore I caſt " down thoſe evil ſpirits, who thus deſpiſe

 " me;

"me; and being doomed to the wombs of "*Asoors* * from birth to birth, and not "finding me, they go into the infernal "regions."

There is a paſſage in the above quotation from the Bhagvat Geeta, which ſeems evidently to allude to Atheiſts. "There are "who know not what it is to proceed in "virtue, or recede from vice," &c.—It is ſaid that Atheiſts are ſtill to be found in Hindoſtan; and it appears, by a variety of teſtimonies, that a ſect now exiſts, which profeſſes doctrines nearly the ſame as thoſe that were taught by Epicurus.

Father Martin, a jeſuit miſſionary, ſays, in a letter from Marava, "I forgot to re-"ply to your Reverence's queſtion, whe-"ther there are any Atheiſts among theſe

* Demons, or evil ſpirits.

"people,

" people. I can only inform you, that
" there is a ſect called *Nextagher*, that ſeems
" to acknowledge no divinity; but it has
" but few partiſans, and, generally ſpeak-
" ing, all the people of India adore a
" deity *."

De la Croze obſerves, " Atheiſts are to
" be met with in India, though the num-
" ber is indeed very ſmall; and thoſe men
" of letters who denied that there were
" any, were miſinformed.—M. Ziegenbalg
" mentions a book named *Karanei Varoubba*
" *Tarein Valamadel*, in which Atheiſm is
" openly profeſſed. According to the
" ſentiments of the Malabars, this work
" *is the production of a Pagan*, and the
" reading of it is ſtrictly prohibited †."

* Lettres edif. & cur. tome xi. p. 252. Edit. ut ſuprà.

† Hiſt. du Chriſt. des Indes, tom. ii. p. 324. Edit. ut ſuprà.

De la Croze ſpeaks of another book found among M. Ziegenbalg's Malabar manuſcripts, called *Tebiva-paikkiam*, or the *Felicity of Life*, which he ſays is written in verſe, and contains moſt excellent maxims of morality. The author, who is known by other poetical works, profeſſed no particular worſhip, but maintained that the happineſs of mankind depended on the practice of virtue. He left many proſelytes, whoſe deſcendants, even at this day, have a total indifference about religion: they regard the Chriſtian and the Hindoo exactly in the ſame manner; and M. Ziegenbalg obſerves, that he had many fruitleſs arguments with them, as they remained firm in their opinions.

It has been aſſerted by ſome writers, that the Hindoos believe in predeſtination; and there are ſeveral circumſtances, as well as paſſages in ſome of their authors, which ſeem to give weight to that opinion. But, upon

upon farther enquiry, it appears, that it is contrary to the principles of their religion; and wherever this belief has obtained, it could be conſidered as the private notion of individuals, unwarranted by the eſtabliſhed doctrines.

The philoſopher and Brahman, *Viſhnoa-Sarma*, ſays in the *Heetopades:* “ It has “ been ſaid, that the determined fate of all “ things inevitably happeneth; and that “ whatever is decreed muſt come to paſs. “ But ſuch are the idle ſentiments of certain “ men. Whilſt a man confideth in Pro-“ vidence, he ſhould not ſlacken his own “ endeavours; for without labour he can-“ not obtain oil from the ſeed.

“ They are weak men who declare fate “ to be the ſole cauſe.

“ It is ſaid, that fate is nothing but the “ conſequence of deeds committed in a “ former ſtate of exiſtence; wherefore it

“ behoveth

" behoveth a man diligently to exert the
" powers he is poffeffed of.

" As the potter formeth the lump of clay
" into whatever fhape he liketh, even fo
" may a man regulate his own actions.

" Good fortune is the offspring of our
" endeavours, although there be nothing
" fweeter than eafe.

" The boy who hath been exercifed under the care of his parents, may attain the
" ftate of an accomplifhed man; but no
" one is a Pundit in the ftate he came from
" his mother's womb."

Some of their philofophers infift, that God created all things perfectly good; that man, being a free agent, may be guilty of moral evil; but that this in no way proceeds from, or affects, the fyftem of nature: that he is to be reftrained from doing injury to others,

others, by the rules eſtabliſhed for the preſervation of order in ſociety; and that the pain and ills which invariably reſult from wicked actions, will alone be a never-failing puniſhment; as the happineſs which a man receives from doing good, ſurpaſſes every other human bleſſing.

SKETCH XI.

Aſtronomy of the Brahmans *.

THE Brahmans are in poſſeſſion of ancient aſtronomical tables, from which they annually compoſe almanacks, and foretell eclipſes, although they are now, I believe, unacquainted with the principles upon which their anceſtors conſtructed them. Various predictions, founded upon their

* An inquiry into, and a regular account of, the aſtronomy of India, is a work to which I readily acknowledge myſelf unequal: I therefore beg leave to refer the reader to the works of M. le Gentil and M. Bailly, and the remarks of Mr. Playfair, contained in the ſecond volume of the Tranſactions of the Royal Society of Edinburgh.

aſtrology,

aſtrology, help to fill up theſe almanacks; ſome days are marked as lucky, and others as unlucky; and they likewiſe pretend to tell fortunes by means of horoſcopes.

In their arithmetical calculations they are remarkably exact.——" Their operations " are very numerous, ingenious, and diffi- " cult, but when once learnt, perfectly " ſure. They apply to them from their " early infancy, and they are ſo much ac- " cuſtomed to calculate ſums the moſt com- " plicated, that they will do almoſt imme- " diately what Europeans would be long " in performing. They divide the units " into a great number of fractions. It is " a ſtudy that ſeems peculiar to them, and " which requires much time to learn. The " moſt frequent diviſion of the unit is into " a hundred parts, which is only to be " learnt conſecutively, as the fractions are " different according to the things that " are numbered. There are fractions for

" money,

" money, for weights, for meaſures, in
" ſhort for every thing that may be brought
" to arithmetical operations *."

The Hindoos reckon from the riſing to the next riſing ſun, ſixty *naſigey*; each

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* La Croze.—He obſerves, " the ſame practice " undoubtedly exiſted among the Romans, which may " explain ſome paſſages of ancient authors, as in " Horace, *Art. Poet.* 325.

" *Romani pueri longis rationibus aſſem*
" *Diſcunt in partes centum deducere.*

" It may likewiſe from hence be underſtood what is " meant by two paſſages in Petronius that have hi- " therto been obſcure. In the firſt, a father ſays to " a teacher,

" *Tibi diſcipulus creſcit Cicero meus, jam quatuor partes dicit.*

" In the other, a man ſays, boaſtingly,

" *Partis centum dico, ad æs, ad pondus, ad nummum.*

" I did not venture to give any examples of the " calculations of the Indians, though I have many in " my poſſeſſion; but I do not in the leaſt doubt that " the arithmetick of the Indians was that of the " Greeks and Romans."

naſigey

nasigey is divided into sixty *veinary*, and each *veinary* into sixty *taipary*: 2 $\frac{1}{2}$ *nasigey* are equal to one of our hours; 2 $\frac{1}{2}$ *veinary* to one of our minutes; and 2 $\frac{1}{2}$ *taipary*, to one of our seconds: therefore a *nasigey*, or as it may be called *the Hindoo hour*, is equal to 24 of our minutes; and the *veinary*, or *Hindoo minute*, to 24 of our seconds. The astronomical year of the Brahmans, which is said to consist of

	N.	V.	T.	
365,	15,	31,	15,	answers accordingly to
	H.	M.	Sec.	
365,	6,	12,	30.	

By Europeans the solar year is now computed at three hundred and sixty-five days five hours forty-eight minutes and fifty-five seconds. It was reckoned by Hipparchus, about 1940 years ago, at three hundred and sixty-five days five hours fifty-five minutes and twelve seconds; and when the astronomical tables of

of the Brahmans were conſtructed, at three hundred and ſixty-five days ſix hours twelve minutes and thirty ſeconds. Hence it would appear, that there is a gradual decreaſe in the length of the year; and if theſe calculations can be relied upon, we muſt conclude, that the earth approaches the ſun; that its revolution is thereby ſhortened, and that the tables of the Brahmans, or the obſervations that fixed the length of their year, muſt have been made near 7300 years ago. The duration given to the year by Hipparchus, was confirmed by Ptolemy, who ſucceeded him; and the difference between our calculations and thoſe of Hipparchus and Ptolemy, in ſome ſort eſtabliſhes the accuracy of thoſe of the Brahmans *.

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* The Brahmans refer to a period 2400 years before the Kaly-youg, or 7292 years ago. See Traité de l'Aſtronomie Indienne et Orientale, par M. Bailly. Tranſ. of the R. S. at Edinburgh, vol. ii. &c. &c.

Monſieur le Gentil and Monſieur Bailly * have endeavoured to adjuſt the aſtronomical time of the Brahmans to that of the Europeans. Monſieur le Gentil ſays:

" C'eſt ce que nous pouvons appeller
" l'année ſyderale des Brames; mais parce
" que les etoiles avancent ſelon eux, de
" 54 ſecondes tous les ans d'occident en
" orient, on trouve (en ſuppoſant encore
" avec eux le mouvement journalier du
" ſoleil d'un degré) qu'il faut oter 21', 36"
" pour avoir ce que nous appellons l'année
" tropique, ou equinoxiale de 365d, 5'
" 50", 54'''.

" Cette determination eſt de deux † mi-
" nutes ſeulement plus grande que celle que
" les aſtronomes admettent aujourdhui pour

* Traité de l'Aſtronomie Indienne et Orientale, par Monſieur Bailly, publiſhed in 1787.

† 1. 59.

" la longueur de l'année ; mais elle eſt plus " petite de 4′ $\frac{1}{2}$* ou environ, que celle de " Hipparque adoptée par Ptolemée, qui " ſuppoſoit l'année beaucoup trop longue. " Par conſequent, les anciens Brames con-" noiſſoient la longueur de l'année ſolaire " beaucoup mieux que ne l'ont connue " Hipparque et Ptolemée."

But, according to Monſieur le Gentil's explanation, there would ſtill remain a difference between the time given to the year by the Brahmans, and the modern aſtronomers, of 1 minute and 59 ſeconds; and ſuch being the caſe, I cannot ſee any good reaſon for admitting this explanation and condemning Hipparchus; the more eſpecially as his correctneſs with reſpect to the lunar period, is generally allowed.

The Hindoos allot four Yamams, or watches, to the day, and four to the night.

* 4′ 10.

Their

Their week confifts of feven days, to each of which they have given the name of one of the planets, and arranged them exactly in the fame order that has been adopted by Europeans:

Sunday	is	Additavaram	or the day of the	Sun
Monday	—	Somavaram	—	Moon
Tuefday	—	Mangalavaram	—	Mars
Wednefday	—	Boutavaram	—	Mercury
Thurfday	—	Brahafpativaram	—	Jupiter
Friday	—	Soucravaram	—	Venus
Saturday	—	Sanyvaram	—	Saturn.

But their planets, like their gods, are frequently called by different names; or are varioufly pronounced in the different dialects, and parts of the empire.

Their year begins on the 11th day of our month of April. They divide it into two equal parts; the one comprifing the time the fun is to the fouth, the other to the north of the equator; and they cele-

brate his return to the north by an annual equinoctial feaſt.

To adjuſt the aſtronomical with the civil time, every fourth year is a leap year; in which the time exceeding the 365 days is thrown into one of the 12 months. The number of days in the months is unequal; and ſome are of opinion, that in eſtabliſhing the duration of each month, attention has been paid to the time required by the ſun to paſs through the different ſigns of the Zodiac *.

In

* Ces mois n'ont pas tous de la même durée, le mois de Juin eſt le plus long de tous, et le mois de Decembre le plus court. Cette difference ſuppoſe que les aſtronomes qui les premiers ont travaillé à cette methode Indienne ont connu l'apogée et le perigée du ſoleil; c'eſt à dire qu'ils ont remarqué que le ſoleil retardoit ſon mouvement dans le mois de Juin, et qu'il l'acceleroit pendant le mois de Decembre; qu'il employoit

In their tables they are put down in the following order:

		Days.	Nas.	Vei.	Taï.
Sitterey, beginning the 11th of April,		30	55	32	0
Vayafey -	beginning in May	31	24	12	0
Any - -	in June	31	36	38	0
Ady -	in July	31	28	12	0
Avany - -	in Auguft	31	2	10	0
Pivataffy -	in Sept.	30	27	22	0
Arbaffy - -	in Oct.	29	54	7	0
Cartigey -	in Nov.	29	30	24	0
Margaii - -	in Dec.	29	20	53	0
Tay -	in Jan.	29	27	16	0
Mafey - -	in Feb.	29	48	24	0
Pangouney -	in March	30	20	21	15
		365	15	31	15

In the common time they are reckoned as follows:

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employoit par confequent plus de temps à parcourir le figne des Gemeaux que celui du Sagittaire. La longueur des autres mois eft comme le temps que le foleil met à parcourir les autres fignes du zodiaque.

Voy. dans les Mers de l'Inde.

 Bayfatch,

Bayſatch, beginning the 11th of April, has				31 Days
Taith,	-	-	-	31
Aſadeh,	-	-	-	32
Sanvon,	-	-	-	31
Bhadon,	-	-	-	31
Aſan,	-	-	-	31
Catuk,	-	-	-	30
Aghou,	-	-	-	30
Pous,	-	.	-	29
Magh,	-	-	-	29
Phagon,	-	-	-	30
Tehait,	-	-	-	30
			Days	365 *

The lunar month is divided into two parts; that from the new to the full moon, is called *Sood*, or increaſing; and that from the full to the change, *Bole*, or waning. The former is likewiſe ſometimes called *Sookla-pakſha*, or the *light ſide*; and the other, *Kreeſkna-pakſha*, or the *dark ſide*.

* In the manner of writing the names of the months for the aſtronomical time, I have followed Monſieur le Gentil, and for the common time Colonel Polier. But it muſt always be remembered, that names are differently pronounced in different parts of India.

They reckon the duration of the world by four Yougs, but in the length aſcribed to them, they are extravagant; and notwithſtanding the endeavours of ſome ingenious men of ſcience, to adjuſt their chronology to that of other nations, I do not find, that it has yet been done in a manner by any means ſatisfactory.

	YEARS.
The firſt, or the Sutty Youg, is ſaid to have laſted - -	3,200,000
The Tirtah Youg, or ſecond age -	2,400,000
The Dwapaar Youg, or third age -	1,600,000
And they pretend the Kaly Youg, or preſent age, will laſt - -	400,000

Theſe ages correſpond, in their nature, to the golden, ſilver, brazen, and iron ages of the Greeks.

They repreſent the four ages under the emblem of a cow.—She denotes virtue, and originally ſtood on piety, truth, charity, and humility: but three legs are gone, and ſhe is ſaid to ſtand now only on one leg.

They tell us, that in the firſt ages men were greatly ſuperior to the preſent race, both in the length of their lives, and in the powers of their bodies and mental faculties; but that, in conſequence of vice, they gradually declined, and at laſt in this, the *earthen* age, degenerated to what we now ſee them.

At the end of each age, they ſuppoſe that this world is deſtroyed, and that a new creation ſucceeds.

They ſpeak of an author, named *Munnou*, or *Menu*, who, they ſay, flouriſhed in the Sutty Youg, or firſt age; of another, Jage Bulk, who is ſuppoſed to have lived in theTirtah, or ſecond age; and their writings are ſaid to be ſtill extant, and to contain many of the Hindoo laws and cuſtoms. That theſe authors are of great antiquity, we may allow; but the wild date given to their works by the Brahmans, inſtead of increaſing our reſpect for them, makes us ſmile at their credulity: Or, when we conſider

ſider their uſual ingenuity, it leads us to imagine, that, like the ancient prieſts of Egypt, they have induſtriouſly wrapped up the origin of their ſpiritual authority in myſtery, and thrown it back to a remote period, with a view to ſhut out inveſtigation, and render inquiry fruitleſs. We ſhall therefore abandon theſe fabulous accounts to ſuch as may chooſe to amuſe themſelves with conjectures, and proceed to dates that ſeem to be ſupported by ſcience and hiſtory.

The beginning of the Kaly Youg, or preſent age, is reckoned from two hours twenty-ſeven minutes and thirty ſeconds of the morning of the 16th of February, three thouſand one hundred and two years before the Chriſtian æra; but the time for which moſt of their aſtronomical tables are conſtructed, is two days three hours thirty-two minutes and thirty ſeconds after that, or the 18th February, about ſix in the morning *.

* See Traité de l'Aſtronomie Indienne et Orientale, par Monſieur Bailly, publiſhed in 1787.

They

They ſay, that there was then a conjunction of the planets; and their tables ſhew that conjunction. Monſieur Bailly obſerves, that, by calculation, it appears, that Jupiter and Mercury were then in the ſame degree of the ecliptic; that Mars was diſtant about eight degrees, and Saturn ſeventeen; and it reſults from thence, that at the time of the date given by the Brahmans to the commencement of the Kaly Youg, they might have ſeen thoſe four planets ſucceſſively diſengage themſelves from the rays of the ſun; firſt Saturn, then Mars, then Jupiter, and then Mercury. Theſe four planets, therefore, ſhewed themſelves in conjunction, and though Venus could not have appeared, yet as they only ſpeak in general terms, it was natural enough to ſay, *there was then a conjunction of the planets.* The account given by the Brahmans is confirmed by the teſtimony of our European tables, which prove it to be the reſult of a true obſervation: but Monſieur

ſieur Bailly is of opinion, that their aſtronomical time is dated from an eclipſe of the moon, which appears then to have happened, and that the conjunction of the planets is only mentioned by the way. The cauſe of the date given to their civil time he does not explain, but ſuppoſes it to be ſome memorable occurrence that we are unacquainted with. We are by ſome told, that the circumſtance which marked that epoch, was the death of their hero Kriſhna, who, as we have already obſerved, was ſuppoſed to be the god Viſhnou in one of his incarnations. Others ſay, it was the death of a famous and beloved ſovereign, Rajah Judiſhter. But whichever of the two it may be, the Hindoos, conſidering the event as a great calamity, diſtinguiſhed it by beginning a new age, and expreſſed their feelings by its name, the Kaly Youg, *the age of unhappineſs or misfortune.*

But beſides the Kaly Youg, we are acquainted with two other epochs, from which the Hindoos, in ſome parts of India, reckon their

their civil time. The one commences from the year of the inauguration of a prince named Bickermajit, which happened in the year of the Kaly Youg 3044; and the other from the death of a prince, third in ſucceſſion from him, called Salbàhàm, who ſeems to be the Salivaganam of Monſieur le Gentil. The reign of Bickermajit was diſtinguiſhed by the ſtrict adminiſtration of juſtice, and the encouragement given by him to men of learning. The poet and philoſopher Kàldoſs was particularly protected by him. By that prince's deſire he is ſaid to have made a collection of the different parts of the Ramayan *, which was diſperſed in detached pieces; and he was conſidered as the chief of fourteen learned Brahmans, whom Bickermajit invited to his court from different parts of the empire, and diſtinguiſhed with the appellation *of the fourteen jewels of his crown.*

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* A celebrated Epic Poem, containing the wars of Rama.

Monſieur

Monſieur Bailly informs us *, that Monſieur de la Loubére, who was ſent ambaſſador from Louis XIV. to Siam, brought home from thence in 1687, tables and rules for the calculation of eclipſes: and that he likewiſe found in the place, where the charts belonging to the navy are kept, two manuſcripts containing Hindoo aſtronomical tables, that were depoſited there by the late Monſieur de Liſle.

It appears that one ſet of the tables depoſited by M. de Liſle, and here mentioned by M. Bailly, had been given to him by father Patouillet, correſpondent of the miſſionaries in India; and that the other ſet had been ſent to Father Gaubil, by father Duchamp, who procured them from the Brahmans at Kriſhnapouram †.

* See Traité de l'Aſtronomie Indienne et Orientale, edition de Paris 1787.

† A town in the Carnatic.—It is written by M. Bailly, and by Mr. Playfair, in following him, *Chriſnabouram.*

The

The tables that were given by father Patouillet, are thought to have come from the neighbourhood of Narſapour *, as they contain a rule for determining the length of the day anſwering to lat. 16°, 16′. N.

Beſides theſe, M. le Gentil brought to Europe, in 1772, other tables and precepts of aſtronomy, that he got from the Brahmans at Tirvalore †.

Here then are four different ſets of tables and precepts of aſtronomy ‡, procured by different perſons, at different times, and from different places, ſome of which are extremely diſtant from the others; yet all, as M. Bailly obſerves, evidently came from the ſame original: all have the ſame motion of the Sun, the ſame duration of the

* A town belonging to the Engliſh in the *Northern Circars*.

† A town in the Carnatic in lat. 10°, 44′.

‡ All theſe tables and precepts of aſtronomy are depoſited with the Academy of Sciences at Paris.

year,

year, and all are adapted to the ſame meridian, or to meridians at no great diſtance, paſſing near to Benares.—As for inſtance, the tables brought from Siam by M. de la Loubére, ſuppoſe a reduction of one hour and thirteen minutes of time, or eighteen degrees and fifteen minutes of longitude, weſt from the part of Siam to which thoſe tables had been adjuſted, and which evidently refers to the meridian of Benares.

The tables and precepts above mentioned, contain chiefly, tables and rules for calculating the places of the Sun and Moon, and of the planets; and rules for determining the phaſes of eclipſes *.

Monſieur le Gentil mentions, that the method deſcribed in the tables which he

* See Traité de l'Aſtronomie Indienne et Orientale, par M. Bailly.—And Voyage dans les Mers de l'Inde, par M. le Gentil, &c. tome i.

brought

brought home, is called *Fakiam*, or the new, to diſtinguiſh it from another eſtabliſhed at Benares, called *Siddantam*, or the ancient.—The Pere du Champ alſo ſays, that the Hindoos have a method called *Souria Siddantam*, which has ſerved as a rule for the conſtruction of all the tables now exiſting, and is ſuppoſed to be the original and primitive aſtronomy of the Brahmans: And he obſerves, that when the Brahmans at Kriſhnapouram were at a loſs in their aſtronomical calculations, or committed miſtakes, they uſed to ſay, *this would not have happened if we now underſtood the Souria Siddantam.*

The epoch of the tables brought from Tirvalore "coincides with the famous "æra of the Kaly-Youg; that is, with the "beginning of the year 3102 before Chriſt. "When the Brahmans at Tirvalore would "calculate the place of the Sun for a given "time, they begin by reducing into days "the

" the intervals between that time, and the " commencement of the Kaly-Youg, mul- " tiplying the years by 365^{d}, 6^{h}, $12'$, " $30''$, and taking away 2^{d}, 3^{h}, $32'$, $30''$, " the aſtronomical epoch having begun that " much later than the civil, &c.* "

" The Indian hour has been here reduced " to the European."

Monſieur Bailly, in treating of theſe tables, makes the following obſervations: " Le mouvement Indien dans ce long inter- " valle, de 4383 ans, ne differt pas d'une " minute de celui de Caſſini; il eſt egale- " ment conforme a celui des tables de " Mayer. Ainſi deux peuples, les Indiens " et les Européens, placés aux deux extré- " mités du monde, et par des inſtitutions " peut-etre auſſi eloignés dans le tems,

* See Tranſactions of the R. S. of Edin. vol. ii.

" ont obtenu précisement les mêmes ré-
" sultats, quant au mouvement de la lune,
" et une conformité qui ne seroit pas con-
" cevable, si elle n'etoit pas fondée sur
" l'observation, et sur une imitation réci-
" proque de la nature. Remarquons, que
" les quatres tables des Indiens sont toutes
" les copies d'une même astronomie. On
" ne peut nier que les tables de Siam, n'ex-
" istassent en 1687, dans le tems que Mon-
" sieur de la Loubère les rapporta de Siam.
" A cette époque les tables de Cassini et de
" Mayer n'existoient pas; les Indiens avoient
" deja le mouvement exact que renferment
" ces tables, et nous ne l'avions pas encore.
" Il faut donc convenir que l'exactitude de
" ce mouvement Indien est le fruit de l'ob-
" servation. Il est exact dans cette durée
" de 4383 ans, parce qu'il a été pris sur le
" ciel même; et si l'observation en a dé-
" terminé la fin, elle en a marqué egale-
" ment le commencement. C'est le plus
" long intervalle qui ait été observé et dont
" le

" le ſouvenir ſe ſoit conſervé dans les faſtes
" de l'aſtronomie. Il a ſon origine dans
" l'époque de 3102 ans avant J. C. et il eſt
" une preuve démonſtrative de la realité de
" cette époque *."

He ſays, that the Hindoo tables give an annual inequality to the moon, ſuch as was diſcovered by Tycho Brahé, and which was unknown to the Alexandrian ſchool, and to the Arabs who ſucceeded it.

In the Siameſe tables, " the motions of
" the moon are deduced by certain interca-
" lations, from a period of nineteen years,
" in which ſhe makes nearly 235 revolu-
" tions; and it is curious to find at Siam,

* See " Le Diſcours preliminaire du Traitè de " l'Aſtronomie Indienne et Orientale." Monſieur Bailly, in a note to pages 36 and 37, ſhews that they could not have received any inſtruction from any aſtronomer who preceded Caſſini, as all, except him, differ from them very conſiderably.

" the knowledge of that cycle, of which " the invention was thought to do ſo much " honour to the Athenian aſtronomer Meton, " and which makes ſo great a figure in our " modern kalendars *."

" Cette régle ſuppoſe donc une periode " de 19 années, ſemblable à celle de Méton " et du nombre d'or; et Dom. Caſſini " ajoute, que la période Indienne eſt plus " exacte que le cycle ancien du nombre " d'or †."

The Hindoos ſeem to have known the uſe of the gnomon at a very remote period; and at Benares, and other places, many ancient dials, of a very curious conſtruction and nice workmanſhip, are yet to be met with.

Their religion commands, that the four ſides of their temples ſhould front the car-

* Tranſ. of the R. S. of Edin. vol. ii. page 144.

† Aſtron. Indien. et Oriental. pages 4 and 5.

dinal

dinal points, and they are all ſo conſtructed. Monſieur le Gentil obſerves:

“ Le gnomon ſert aux Brames a trouver “ la ligne meridienne, a orienter leur pa-“ godes, et a trouver combien la longueur “ d’un jour quelconque de l’année pris hors “ des equinoxes, excede la durée du jour “ de l’equinoxe, ou eſt plus petit que ce “ meme jour.

“ L’uſage du gnomon chez eux remonte “ a une tres grande antiquitè, s’ils s’en “ ſont toujours ſervis, pour orienter leurs “ pagodes, comme il y a lieu à le pre-“ ſumer *.”

“ The rule by which the phænomena of “ eclipſes are deduced from the places of “ the ſun and moon, have the moſt imme-“ diate reference to geometry; and of theſe

* Voyage dans les Mers de l’Inde, par M. le Gentil.

" rules, as found among the Brahmans at " Tirvalore, M. le Gentil has given a full " account. ——We have alſo an account " by Father du Champ of the method of " calculation uſed at Kriſhnapouram.

" It is a neceſſary preparation, in both " of theſe, to find the time of the ſun's " continuance above the horizon at the " place and the day for which the calcu-" lation of an eclipſe is made; and the " rule by which the Brahmans reſolve this " problem is extremely ſimple and inge-" nious. At the place for which they cal-" culate, they obſerve the ſhadow of a " gnomon on the day of the equinox, at " noon, when the ſun, as they expreſs it, " is in the middle of the world. The " height of the gnomon is divided into " 720 equal parts, in which parts the " length of the ſhadow is alſo meaſured. " One-third of this meaſure is the number " of minutes by which the day, at the end

" of

" of the firſt month after the equinox, ex-
" ceeds twelve hours; four-fifths of this
" exceſs, is the increaſe of the day dur-
" ing the ſecond month; and one-third
" is the increaſe of the day during the
" third month.

" It is plain that this rule involves the
" ſuppoſition, that when the ſun's decli-
" nation is given, the ſame ratio every-
" where exiſts between the arch which
" meaſures the increaſe of the day at any
" place, and the tangent of the latitude;
" for that tangent is the quotient which
" ariſes from dividing the length of the
" ſhadow by the height of the gnomon.
" Now, this is not ſtrictly true; for ſuch a
" ratio only ſubſiſts between the chord of
" the arch, and the tangent above men-
" tioned. The rule is therefore but an ap-
" proximation of the truth, as it neceſſarily
" ſuppoſes the arch in queſtion to be ſo
" ſmall as to coincide nearly with its chord.

" *This ſuppoſition holds only for places in* " *low latitudes; and the rule which is founded* " *on it, though it may ſafely be applied in* " *countries between the tropics, in thoſe that* " *are more remote from the equator, would* " *lead into errors too conſiderable to eſcape* " *obſervation.*

" *As ſome of the former rules have ſerved* " *to fix the time, ſo does this, in ſome mea-* " *ſure, to aſcertain the place, of its invention.* " *It is the ſimplification of a general rule,* " *adapted to the circumſtances of the torrid* " *zone, and ſuggeſted to the aſtronomers of* " *Hindoſtan by their peculiar ſituation* *."

The Zodiac, or Sodi-Mandalam, is divided into twelve parts or ſigns, each of which has its particular name.

" The names and emblems by which " thoſe ſigns are expreſſed, are nearly the " ſame

* See Tranſ. of the R. S. of Edin. vol. ii. p. 170.

"ſame as with us; and as there is nothing "in the nature of things to have determined "this coincidence, it muſt, like the arrange-"ment of the days of the week, be the "reſult of ſome ancient and unknown "communication *."

Each ſign contains thirty degrees; but the Hindoos alſo divide the twelve ſigns into twenty-ſeven parts †, which they call *conſtellations*, or *places of the moon reckoned in the twelve ſigns;* every ſign is equal to two conſtellations and a quarter, each conſtellation conſiſts of thirteen degrees twenty minutes, and has its particular name ‡. "This

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* See Tranſ. of the R. S. of Edin. vol. ii. p. 141.

† Vid. Voyages dans les Mers de l'Inde, par M. le Gentil.—Aſtr. Ind. et Orientale, par M. Bailly;—& la Croze, vol. ii. liv. 6.

‡ "Ces 27 conſtellations ſont en effet marquées dans "le ciel par des etoiles. J'emportai avec moi le nom "de chaque conſtellation en particulier, et le nombre "des

"This diviſion of the zodiac is extremely "natural in the infancy of aſtronomical "obſervation, becauſe the moon completes "her circle among the fixed ſtars nearly in "twenty-ſeven days, and ſo makes an actual "diviſion of that circle into twenty-ſeven "equal parts.

"des etoiles qu'il renferme; mais je ne peux pas aſſurer "les avoir bien reconnues, parceque beaucoup de ces "conſtellations ſortent du cours de notre zodiaque.

"Dans les regles de l'aſtronomie Indienne des "Siamois, que Dominique Caſſini nous a données, tome "viii. des Anciens Mémoires de l'Academie Royale "des Sciences, p. 234, 235, & 239, il eſt dit, que les "ſtations de la lune ſont les vingtſeptiémes parties du "zodiaque: les Siamois admettent donc vingt ſept "conſtellations, comme les Indiens de la preſqu' iſle "en deça du Gange; mais il ne paroît pas que les "Siamois faſſent aucune attention aux étoiles, qui re-"pondent à ces vingtſeptiémes parties du zodiaque. "On ne trouve ces vingt-ſept conſtellations du zo-"diaque chez aucune autre nation Orientale; elles "ſont donc un ancien monument bien précieux pour "l'hiſtoire de l'aſtronomie." Voyage dans les Mers de l'Inde, par Monſieur le Gentil, de l'Academie des Sciences, p. 256, 257, &c.

"Theſe

"Theſe *conſtellations* are far from in-
"cluding all the ſtars in the Zodiac. M.
"le Gentil obſerves, that thoſe ſtars
"ſeem to have been ſelected, which are
"beſt adapted for marking out, by lines
"drawn between them, the places of the
"moon in her progreſs through the hea-
"vens *."

The preceſſion of the equinoxes is reckoned in their tables at fifty-four ſeconds in the year: the motion of the ſtars from weſt to eaſt is found to be at preſent only about fifty ſeconds in the year: but from this motion of fifty-four ſeconds, they have evidently formed many of their calculations. They have a cycle or period of ſixty years, each of which has its particular name; another of 3,600 years, and one of 24,000. From the annual motion given by them to the ſtars, of 54 ſeconds

* See Tranſ. of the R. S. of Edin. vol. ii. p. 140.

of

of longitude in the year, 54 minutes of longitude make ſixty years, 54 degrees 3,600, and the entire revolution of 360 degrees makes their great period, or *annus magnus*, of 24,000 years, which is often mentioned by them.

Their rules of aſtronomy are written in enigmas and in verſe; in verſe, perhaps, to facilitate the retention of them in the memory; and in enigmas, to render them unintelligible to all but thoſe who are regularly inſtructed, a privilege which is denied both to the Bhyſe and the Soodra.

Monſieur le Gentil obſerves, that the Brahmans in general make their calculations with a great degree of quickneſs. He gives an account of a viſit he received ſoon after his arrival at Pondicherry from a Hindoo, named Nana Moodoo, who, though not a Brahman, had found means, through the ſecret protection of perſons in power, to learn ſome of the principles of aſtro-

aſtronomy. Monſieur le Gentil, to try the extent of his knowledge, gave him ſome examples of eclipſes to calculate, and amongſt others, one of a total eclipſe of the moon, of the 23d December 1768. Seating himſelf on the floor, he began his work with a parcel of ſmall ſhells, named Cowries, which he employed to reckon with; and looking occaſionally at a book of palm leaves, that contained his rules, he gave the reſult of his calculation, with all the different phaſes of the eclipſe, in leſs than three quarters of an hour, which, on confronting it with an Ephemeris, Monſieur le Gentil found ſufficiently exact, to excite his aſtoniſhment at the time and manner in which the calculation had been performed. Yet the education of Nana Moodoo, by his own account, muſt have been very confined; and Monſieur le Gentil takes notice, that he ſeemed entirely unacquainted with the

meaning

meaning of many terms, being unable to explain them.

“ Pour la facilité de leurs operations “ aſtronomiques, les Brames les ont miſes “ en vers ; chaque terme eſt un terme com- “ poſé, et a beſoin d’explication pour etre “ compris : par ce moyen les Brames ne ſont “ entendus de perſonne, ou au moins ne le “ ſont que de très peu de monde.

“ Le Brame, qui avoit enſeigné cet In- “ dien, s’etoit donc reſervé le ſecret des “ termes, de façon que celuici faiſoit “ machinalement ſes calculs ſans les enten- “ dre ; il trouvoit des reſultats, et ne ſavoit “ point ce qu’ils ſignifioient.

“ Par exemple ; dans les éclipſes de lune, “ les Brames ont donné à l’argument de “ latitude, le nom de *Patona Chandara*, “ c’eſt à dire, la lune offenſée par le

“ dragon :

" dragon : Or, le probleme confifte à " trouver ce Patona Chandara ; l'Indien en " queftion le trouvoit tres bien, mais il " n'entendoit point le mot Patona Chan- " dara, bien loin, qu'il fut, que ce fut la " diftance de la lune à fon nœud, et ainfi " du refte *."

In

* The *Patona Chandara* accounts for the vulgar idea among the Hindoos, that the eclipfes are occafioned by a conteft between the fun, or the moon, and *the great ferpent*.

Eclipfes are always obferved with fuperftitious ceremonies. The following account is given by Bernier of thofe he faw on occafion of an eclipfe of the fun.

" Celle que je vis à Delhi me fembla auffi tres " remarquable pour les ridicules erreurs et fuperfti- " tions des Indiens. Au temps qu'elle devoit arriver " je montai fur la terraffe de ma maifon, qui etoit " fituée fur le bord de Gemna. De là je vis les deux " côtés de ce fleuve près d'une lieue de long, couverts " de gentils, ou idolatres, qui etoient dans l'eau " jufqu'à la ceinture, regardant attentivement vers le " ciel, pour fe plonger et fe laver dans le moment

" que

In addition to what has been already ſaid, tending to ſhew the ſuperior antiquity of

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" que l'eclipſe commenceroit. Les petits garçons et " les petites filles etoient tout nuds, comme la main. " Les hommes l'etoient auſſi, hormis qu'ils avoient " une eſpèce d'écharpe bridée à l'entour des cuiſſes " pour les couvrir; et les femmes mariées et les filles " qui ne paſſoient pas ſix ou ſept ans étoient couvertes " d'une ſimple drap. Les perſonnes de condition, " comme les rajahs, ou princes ſouverains gentils, " qui ſont ordinairement à la cour au ſervice et à la " paye du roi, et les ſerrafs, ou changeurs, banquiers, " jouaillers, et autres gros marchands, avoient la plû- " part paſſé de l'autre côté de l'eau avec toute leur fa- " mille, et y avoient dreſſé leurs tentes, et plante dans " la riviere des Kanates, qui ſont une eſpece de pai- " avent pour faire leurs ceremonies, et ſe laver à leur " aiſe avec leurs femmes, ſans être vus de perſonne. " Ces idolatres ne ſe furent pas plutot apperçus que " le ſoleil commençoit de s'eclipſer, que j'entendis " un grand cri qui s'eleva, et que tout d'un coup ils " ſe plongerent tous dans l'eau, je ne ſais combien de " fois de ſuite, ſe tenant par après debout dans cette " eau, les yeux et les mains elevées vers le ſoleil, " marmotant tous et priant comme on diroit en grande " devotion,

of the aſtronomy of the Brahmans, to any other that Europeans are acquainted with, I ſhall take the liberty to make a few more

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" devotion, prenant de temps en temps de l'eau avec " les mains, la jettant vers le ſoleil, s'inclinant la " tête profondement, remuant et tournant les bras et " les mains, tantôt d'une façon, et tantôt d'une autre, " et continuant ainſi leurs plongemens, leurs prieres, " et leurs ſingeries juſqu'à la fin de l'eclipſe, quand " chacun ſe retira en jettant des pieces d'argent bien " avant dans l'eau, et faiſant l'aumone aux Brames, " qui n'avoient pas manqué de ſe trouver à cette ce- " remonie. Je remarquai qu'au ſortir de cette ri- " viere ils prirent tous de vêtemens nouveaux, qui les " attendoient tout plier ſur le ſable, et que pluſieurs " des plus devots laiſſerent là leur anciens habits pour " les Brames. C'eſt ainſi, que de ma terraſſe je vis " celebrer cette grande fète de l'eclipſe, qui fût " chommée de la même façon dans l'Indus, dans le " Gange, et dans tous les autres fleuves et talabs, ou " reſervoirs des Indes ; mais ſurtout dans celui de " Tanaiſer, ou il ſe trouva plus de cent et cinquante " mille perſonnes aſſemblées de tous les côtes des " Indes, parceque ſon eau eſt ce jour-la reputée plus " ſainte, et plus meritoire qu'aucune autre."

quotations from the learned and ingenious remarks of Mr. Playfair.

" The moon's mean place, for the beginning of the Kaly-Youg, (that is, for midnight between the 17th and 18th of February, 3102 A. C. at Benares,) calculated from Mayer's tables, on the ſuppoſition that her motion has always been at the ſame rate as at the beginning of the preſent century, is $10^s\ 0^\circ\ 51'\ 16''$—But, according to the ſame aſtronomer, the moon is ſubject to a ſmall, but uniform acceleration, ſuch that her angular motion, in any one age, is $9''$ greater than in the preceding, which, in an interval of 4,801 years, muſt have amounted to $5^\circ, 45', 44''$. This muſt be added, to give the real mean place of the moon at the aſtronomical epoch of the Kaly-Youg, which is therefore $10^s, 6^\circ, 37'$. —Now, the ſame, by the tables of Tirvalore, is $10^s, 6^\circ, 0'$; the difference is leſs than two-thirds of a degree, which, for ſo remote

remote a period, and confidering the acceleration of the moon's motion, for which no allowance could be made in an Indian calculation, is a degree of accuracy that nothing but actual obfervation could have produced.

" To confirm this conclufion, M. Bailly computes the place of the moon for the fame epoch, by all the tables to which the Indian aftronomers can be fuppofed to have ever had accefs. He begins with the tables of Ptolemy; and if, by help of them, we go back from the æra of Nabonaffar to the epoch of the Kaly-Youg, taking into account the comparative length of the Egyptian and Indian years, together with the difference of meridians between Alexandria and Tirvalore, we fhall find the longitude of the fun, 10°, 21′, 15″ greater, and that of the moon 11°, 52′, 7″ greater, than has juft been found from the Indian tables. At the fame time that this fhews

how difficult it is to go back, even for a lefs period than that of 3000 years, in an aftronomical computation, it affords a proof altogether demonftrative, *that the Indian aftronomy is not derived from that of Ptolemy*.

" The tables of Ulugh Beig are more accurate than thofe of the Egyptian aftronomer. They were conftructed in a country not far from India, and but a few years earlier than 1491, the epoch of the tables at Krifhnapouram. Their date is July the 4th, at noon, 1437, at Samarcand; and yet they do not agree with the Indian tables, even at the above-mentioned epoch of 1491. But for the year 3102 before Chrift, their difference from them in the place of the fun is 1°, 30′, and in that of the moon 6°; which, though much lefs than the former differences, are fufficient to fhow, *that the tables of India are not borrowed from thofe of Tartary*.

" The

" The Arabians employed in their tables the mean motions of Ptolemy; the Perſians did the ſame, both in the more ancient tables of Chryſococca, and the later ones of Naſſireddin. *It is therefore certain, that the aſtronomy of the Brahmans is neither derived from that of the Greeks, the Arabians, the Perſians, or the Tartars.* This appeared ſo clear to Caſſini, though he had only examined the tables of Siam, and knew nothing of many of the great points which diſtinguiſh the Indian aſtronomy from that of all other nations, that he gives it as his opinion, that theſe tables are neither derived from the Perſian aſtronomy of Chryſococca, nor from the Greek aſtronomy of Ptolemy; the places they give at their epoch to the apogee of the ſun, and of the moon, and their equation for the ſun's centre, being very different from both *."

* See Tranſ. of the R. S. of Edin. vol. ii. p. 155, &c.

" * A formula for computing this inequality" (in the moon's motion) " has been given by M. de la Place, which though only an approximation, being derived from theory, is more accurate than that which Mayer deduced entirely from obſervation; and if it be taken inſtead of Mayer's, which laſt, on account of its ſimplicity, I have employed in the preceding calculations, it will give a quantity ſomewhat different, though not ſuch as to affect the general reſult. It makes the acceleration for 4383 years, dated from the beginning of the Kaly-Youg, to be greater by 17′, 39′ than was found from Mayer's rule, and greater, conſequently, by 16′, 32″, than was deduced from the tables of Kriſhnapouram. It is plain, that this coincidence is ſtill near enough to leave the argument that is founded on it in poſſeſſion of all its force, and to afford a ſtrong confirma-

* See Tranſ. of the R. S. of Edin. vol. ii. p. 160.

tion

tion of the accuracy of the theory and the authenticity of the tables.

" That obſervations made in India, when all Europe was barbarous or uninhabited, and inveſtigations into the moſt ſubtle effects of gravitation, made in Europe near five thouſand years afterwards, ſhould thus come in mutual ſupport of one another, is perhaps the moſt ſtriking example of the progreſs and viciſſitude of ſcience, which the hiſtory of mankind has yet exhibited.

" This, however, is not the only inſtance of the ſame kind that will occur, if, from examining the radical places and mean motions in the Indian aſtronomy, we proceed to conſider ſome other of its elements; ſuch as, the length of the year, the inequality of the ſun's motion, and the obliquity of the ecliptic, and compare them with the concluſions deduced from the

theory of gravity by M. de la Grange. To that geometer, phyſical aſtronomy is indebted for one of the moſt beautiful of its diſcoveries, viz.—That all the variations in our ſyſtem are periodical; ſo that though every thing, almoſt without exception, be ſubject to change, it will, after a certain interval, return to the ſame ſtate in which it is at preſent, and leave no room for the introduction of diſorder, or of any irregularity that might conſtantly increaſe. Many of theſe periods, however, are of vaſt duration. A great number of ages, for inſtance, muſt elapſe, before the year be again exactly of the ſame length, or the ſun's equation of the ſame magnitude, as at preſent. An aſtronomy, therefore, which profeſſes to be ſo ancient as the Indian, ought to differ conſiderably from ours in many of its elements. If, indeed, theſe differences are irregular, they are the effects of chance, and muſt be accounted errors; but if they obſerve the laws,

laws, which theory informs us that the variations in our ſyſtem do actually obſerve, they muſt be held as the moſt undoubted marks of authenticity *."

Mr. Playfair then goes on to examine this queſtion, as M. Bailly has done; and we are perſuaded, if the reader will *impartially* peruſe the inveſtigations of theſe learned men, he will be ſatisfied, that the differences alluded to, are neither the effects of chance, nor to be accounted errors.

After examining the duration given to the year by the Brahmans at the period of the Kaly-Youg, Mr. Playfair proceeds:

"The equation of the ſun's centre is an element in the Indian aſtronomy, which has a more unequivocal appearance *of belonging to an earlier period than the Kaly-Youg.*

* See Tranſ. of the R. S. of Edin. vol. ii. p. 160, &c.

Youg *. The maximum of *that equation is fixed, in these tables, at* 2°, 10′, 32″. It is at present, according to M. de la Caille, 1°, 55′ ½, that is 15′ less than with the Brahmans. Now, M. de la Grange has shewn, that the sun's equation, together with the eccentricity of the earth's orbit, on which it depends, is subject to alternate diminution and increase, and accordingly has been diminishing for many ages. In the year 3102 before our æra, that equation was 2°, 6′, 28″ ½; less only by 4′, than in the tables of the Brahmans. But if we suppose the Indian astronomy to be founded on observations that preceded the Kaly-Youg, the determination of this equation

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* M. Bailly, in his remarks on the length of the years, supposes some of the observations of the Brahmans to have been made during a period often mentioned by them, of 2400 years before the Kaly-Youg, or, 7,292 years ago.—He takes the medium of that period 1200 years before the Kaly-Youg, or 6090 years ago.

will

will be found to be ſtill more exact.—Twelve hundred years before the commencement of that period, or about 4300 before our æra, it appears, by computing from M. de la Grange's formula, that the equation of the ſun's centre was actually 2°, 8′, 16″; ſo that if the Indian aſtronomy be as old as that period, its error with reſpect to this equation is but 2′*.

"The obliquity of the ecliptic is another element in which the Indian aſtronomy and the European do not agree, but where their difference is exactly ſuch as the high antiquity of the former is found to require. The Brahmans make the obliquity of the ecliptic 24°.—Now M. de la Grange's formula for the variation of the obliquity, gives 22′, 32″, to be added to its obliquity in 1700, that is, to 23°, 28′, 41″, in order to have that which took place in

* See Tranſ. of the R. S. of Edin. p. 163.

the

the year 3,102 before our æra. This gives us 23°, 51′, 13″, which is 8′, 47″ ſhort of the determination of the Indian aſtronomers.—But if we ſuppoſe, as in the caſe of the ſun's equation, that the obſervations on which this determination is founded, were made 1200 years before the Kaly-Youg, we ſhall find that the obliquity of the ecliptic was 23°, 57′, 45″, and that the error of the tables did not much exceed 2′.

" Thus do the meaſures which the Brahmans aſſign to theſe three quantities, the length of the tropical year, the equation of the ſun's centre, and the obliquity of the ecliptic, all agree, in referring the epoch of their determination to the year 3102 before our æra, *or to a period ſtill more ancient*. This coincidence in three elements, altogether independent of one another, cannot be the effect of chance. The difference, with reſpect to each of them, be-

 tween

tween their aſtronomy and ours, might ſingly perhaps be aſcribed to inaccuracy; but that three errors, which chance had introduced, ſhould be all of ſuch magnitude as to ſuit exactly the ſame hypotheſis concerning their origin, is hardly to be conceived.—Yet there is no other alternative, but to admit this very improbable ſuppoſition, or to acknowledge, that the Indian aſtronomy is as ancient as one or other of the periods abovementioned *.

"In ſeeking for the cauſe of the ſecular equations, which modern aſtronomers have found it neceſſary to apply to the mean motion of Jupiter and Saturn, M. de la Place has diſcovered, that there are inequalities belonging to both theſe planets,

* See Tranſ. of the R. S. of Edin. p. 164.

In ſuppoſing the time neceſſary for the progreſs of knowledge in that ſcience, we muſt look to periods much beyond thoſe.

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arising from their mutual action on one another, which have long periods, one of them no less than 877 years; so that the mean motion must appear different, if it be determined from observations made in different parts of those periods. "Now I "find," says he, "by my theory, that at "the Indian epoch of 3102 years before "Christ, the apparent and annual mean "motion of Saturn was 12°, 13′, 14″, and "the Indian tables make it 12°, 13′, 13″.

"In like manner, I find, that the annual "and apparent mean motion of Jupiter at "that epoch, was 30°, 20′, 42″, precisely as "in the Indian astronomy."

"Thus have we enumerated no less than nine astronomical elements *, to which the tables

* "The inequality or the precession of the equinoxes; the acceleration of the moon; the length of the solar year;

tables of India aſſign ſuch values as do by no means belong to them in theſe later ages, but ſuch as the theory of gravity proves to have belonged to them three thouſand years before the Chriſtian æra. At that time, therefore, or *in the ages preceding it*, the obſervations muſt have been made from which theſe elements were deduced. For it is abundantly evident, that the Brahmans of later times, however willing they might be to adapt their tables to ſo remarkable an epoch as the Kaly-Youg, could never think of doing ſo, by ſubſtituting, inſtead of quantities which they had obſerved, others which they had no reaſon to believe had ever exiſted. The elements in queſtion are preciſely what theſe aſtronomers muſt have ſuppoſed in-

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year; the equation of the ſun's centre; the obliquity of the ecliptic; the place of Jupiter's aphelion; the equation of Saturn's centre; and the inequalities in the mean motion of both theſe planets."

variable,

variable, and of which, had they ſuppoſed them to change, they had no rules to go by for aſcertaining the variations; ſince to the diſcovery of theſe rules is required, not only all the perfection to which aſtronomy is at this day brought in Europe, but all that which the ſciences of motion and of extenſion have likewiſe attained. It is no leſs clear that theſe coincidences are not the work of accident; for it will ſcarcely be ſuppoſed that chance has adjuſted the errors of the Indian aſtronomy with ſuch ſingular felicity, that obſervers, who could not diſcover the true ſtate of the heavens, at the age in which they lived, have ſucceeded in deſcribing one which took place ſeveral thouſand years before they were born *.

" The preceding calculations muſt have required the aſſiſtance of many ſubſidiary tables,

* See Tranſ. of the R. S. of Edin. vol. ii. p. 169.

tables, of which no trace has yet been found in India. Beſides many other geometrical propoſitions, ſome of them alſo involve the ratio which the diameter of a circle was ſuppoſed to bear to its circumference, but which we would find it impoſſible to diſcover from them exactly, on account of the ſmall quantities that may have been neglected in their calculations. Fortunately, we can arrive at this knowledge, which is very material when the progreſs of geometry is to be eſtimated, from a paſſage in the *Ayin Akbaree* *, where we are told that the Hindoos ſuppoſe the diameter of a circle to be to its circumference as 1250 to 3927; and where the author, *who believed it to be perfectly exact*, expreſſes his aſtoniſhment, that, among ſo ſimple a people, there ſhould be found a truth, which among the wiſeſt and moſt learned nations had been ſought for in vain.

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* See Sketch III. p. 94.

" The proportion of 1250 to 3927, is indeed a near approach to the quadrature of the circle; it differs little from that of Metius, 113 to 355, and is the ſame with one equally well known, that of 1 to 3.1416. When found in the ſimpleſt and moſt elementary way, it requires a polygon of 768 ſides to be inſcribed in a circle; an operation which cannot be arithmetically performed without the knowledge of ſome very curious properties of that curve, and at leaſt nine extractions of the ſquare root, each as far as ten places of decimals. All this muſt have been accompliſhed in India; for, it is to be obſerved, that the above-mentioned proportion cannot have been received from the mathematicians of the weſt. The Greeks left nothing on this ſubject more accurate than the theorem of Archimedes; and the Arabian mathematicians ſeem not to have attempted any nearer approximation. The geometry of modern Europe can much leſs be regarded

garded as the ſource of this knowledge. Metius and Vieta were the firſt who, in the quadrature of the circle, ſurpaſſed the accuracy of Archimedes; they flouriſhed at the very time when the Inſtitutes of Akbar were collected in India *."—But the ſcience of the Brahmans was then buried under the ruins of the Hindoo empire.

"On the grounds which have now been explained the following general concluſions appear to be eſtabliſhed.

"1ſt, The obſervations on which the aſtronomy of India is founded, were made more than three thouſand years before the Chriſtian æra; and, in particular, the places of the ſun and moon, at the beginning of the Kaly-Youg, were determined by actual obſervation.

* See Tranſ. of the R. S. of Edin. vol. ii. p. 185.

" This follows from the exact agreement of the radical places in the tables of Tirvalore, with those deduced for the same epoch from the tables of De la Caille and Mayer, and especially in the case of the moon when regard is had to her acceleration. It follows, too, from the position of the fixed stars in respect of the equinox, as represented in the Indian zodiac; from the length of the solar year; and lastly, from the position and form of the orbits of Jupiter and Saturn, as well as their mean motions; in all of which, the tables of the Brahmans, compared with ours, give the quantity of the change that has taken place, just equal to that which the action of the planets on one another may be shewn to have produced, in the space of forty-eight centuries, reckoned back from the beginning of the present.

" Two other of the elements of this astronomy, the equation of the sun's centre, and

and the obliquity of the ecliptic, when compared with thoſe of the preſent time, ſeem to point to a period ſtill more remote, and to fix the origin of this aſtronomy 1,000 or 1200 years earlier; that is, 4,300 years before the Chriſtian æra *: and the time neceſſary to have brought the arts of calculating and obſerving to ſuch perfection as they muſt have attained at the beginning

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* That they point to a period more remote than the beginning of the Kaly-Youg, I imagine that the impartial reader will not now deny; but I hope to be excuſed in ſaying, that I cannot ſee any reaſon for dating the *origin* of the Indian aſtronomy, at 1000 or 1200 years before that. Perhaps it ſhould rather be ſaid, that the Brahmans, 4,300 years before the Chriſtian æra, muſt have been in poſſeſſion of ſuch or ſuch parts of their aſtronomy. It is poſſible that materials may yet be found, to enable Mr. Playfair to carry his reſearches ſtill farther back into antiquity; but probably never to aſcertain the origin of a ſcience, which was not delivered ready written, like a book of laws, but begun by looking at the heavens, and improved, through the courſe, perhaps, of many ages, by obſervation and experience.

of the Kaly-Youg, comes in ſupport of the ſame concluſion.

" Of ſuch high antiquity, therefore, muſt we ſuppoſe the origin of this aſtronomy, unleſs we can believe, that all the coincidences which have been enumerated are but the effects of chance; or, what indeed were ſtill more wonderful, that, ſome years ago, there had ariſen a Newton among the Brahmans, to diſcover that univerſal principle, which connects, not only the moſt diſtant regions of ſpace, but the moſt remote periods of duration; and a De la Grange, to trace, through the immenſity of both, its moſt ſubtle and complicated operations.

" 2dly, Though the aſtronomy that is now in the hands of the Brahmans is ſo ancient in its origin, yet it contains many rules and tables that are of later conſtruction.

" The

" The firſt operation for computing the moon's place from the tables of Tirvalore, requires that 1,600,984 days ſhould be ſubtracted from the time that has elapſed ſince the beginning of the Kaly-Youg, which brings down the date of the rule to the year 1282 of our æra. At this time, too, the place of the moon, and of her apogee, are determined with ſo much exactneſs, that it muſt have been done by obſervation, either at the inſtant referred to, or a few days before or after it. At this time, therefore, it is certain, that aſtronomical obſervations were made in India, and that the Brahmans were not, as they are now, without any knowledge of the principles on which their rules were founded. When that knowledge was loſt, will not perhaps be eaſily aſcertained*; but there are, I think, no

* It appears to have been loſt, only ſince the conqueſt of their country by ſtrangers; from the want of protection

no circumſtances in the tables from which we can certainly infer the exiſtence of it at a later period than what has juſt been mentioned; for though there are more modern epochs to be found in them, they are ſuch as may have been derived from the moſt ancient of all, by help of the mean motions in the tables of Kriſhna-pouram, without any other ſkill than is required to an ordinary calculation. Of theſe epochs, beſide what have been occaſionally mentioned in the courſe of our remarks, there is one involved in the tables of Narſapour as late as the year 1656, and another as early as the year 78 of our æra, which marks the death of Salivaganam, one of their princes, in whoſe reign a reform is ſaid to have taken place in the methods of their aſtronomy. There is no reference

protection and encouragement, and the effects of perſecution and violence. The date ſeems to prove this.

to any intermediate date from that time to the beginning of the Kaly-Youg.

" The parts of this aſtronomy, therefore, are not all of the ſame antiquity; nor can we judge, merely from the epoch to which the tables refer, of the age to which they were originally adapted. We have ſeen that the tables of Kriſhnapouram, though they profeſs to be no older than the year 1491 of our æra, are in reality more ancient than the tables of Tirvalore, which are dated from the Kaly-Youg, or at leaſt have undergone fewer alterations. This we concluded from the ſlow motion given to the moon in the former of theſe tables, which agreed, with ſuch wonderful preciſion, with the ſecular equation applied to that planet by Mayer, and explained by M. de la Place.

" But it appears that neither the tables of Tirvalore or Kriſhnapouram, nor any

with

with which we are yet acquainted, are the moſt ancient to be found in India. The Brahmans conſtantly refer to an aſtronomy at Benares, which they emphatically ſtyle *the ancient*, and which, they ſay, is not now underſtood by them, though they believe it to be much more accurate than that by which they now calculate. That it is more accurate, is improbable; that it may be more ancient, no one who has duly attended to the foregoing facts and reaſonings, will think impoſſible; and every one, I believe, will acknowledge, that no greater ſervice could be rendered to the learned world, than to reſcue this precious fragment from obſcurity. If that is ever to be expected, it is when the zeal for knowledge has formed a literary ſociety among our countrymen at Bengal *, and while

* I am ſorry to find, that, ſo laudable an example has not yet been followed by our countrymen at Madras;

while that ſociety is directed by the learning and abilities of Sir William Jones.—Indeed, the further diſcoveries that may be made with reſpect to this ſcience, do not intereſt merely the aſtronomer and mathematician, but every one who delights to mark the progreſs of mankind, or is curious to look back on the ancient inhabitants of the globe. It is through the medium of aſtronomy alone, that a few rays from thoſe diſtant objects can be conveyed in ſafety to the eye of a modern obſerver, ſo as to afford him a light, which, though it be ſcanty, is pure and unbroken, and free from the falſe colourings of vanity and ſuperſtition.

Madras; for though Mr. Playfair has emphatically, and perhaps properly, called the ſites of Benares, and Palibothra, &c. *the claſſic ground of India*, yet, as the Southern provinces have been leſs diſturbed by foreigners, than the northern countries of Hindoſtan, were due enquiry to be made, I doubt not but many curious materials would be found in them.

" 3dly,

" 3dly, The baſis of the four ſyſtems of aſtronomical tables we have examined, is evidently the ſame.

" Though theſe tables are ſcattered over an extenſive country, they ſeem to have been all originally adapted to the ſame meridian, or to meridians at no great diſtance, which traverſe what we may call the claſſical ground of India, marked by the ruins of Canoge *, Palibothra, and Benares. *They contain rules that have originated between the tropics;* whatever be their epoch, they are all, by their mean motions, connected with that of the Kaly-Youg; and they have beſides one uniform character, which it is perhaps not eaſy to deſcribe. Great ingenuity has been exerted to ſimplify their rules, yet in no inſtance, almoſt, are they reduced to the utmoſt ſimplicity: and when it happens that the operations to which

* Canoge and Palibothra are the ſame.

they

they lead are extremely obvious, theſe are often involved in an artificial obſcurity. A Brahman frequently multiplies by a greater number than is neceſſary, where he ſeems to gain nothing but the trouble of dividing by one that is greater in the ſame proportion; and he calculates the æra of Salivaganam, with the formality of as many diſtinct operations, as if he were going to determine the moon's motion ſince the beginning of the Kaly-Youg. The ſame ſpirit of excluſion, the ſame fear of communicating his knowledge, ſeems to direct the *calculus* which pervades the religion of the Brahman; and in neither of them is he willing to receive or impart inſtruction. With all theſe circumſtances of reſemblance, the methods of this aſtronomy are as much diverſified as we can ſuppoſe the ſame ſyſtem to be, by paſſing through the hands of a ſucceſſion of ingenious men, fertile in reſources, and acquainted with the variety and extent of the ſcience which they cultivated,

tivated.—A ſyſtem of knowledge which is thus aſſimilated to the genius of the people, that is diffuſed ſo widely among them, and diverſified ſo much, has a right to be regarded, either as a native, or a very ancient inhabitant of the country where it is found.

" 4thly, The conſtruction of theſe tables implies a great knowledge of geometry, arithmetic, and even of the *theoretical part* of aſtronomy, &c.

" But what, without doubt, is to be accounted the greateſt refinement, is the hypotheſis employed in calculating the equations of the centre for the ſun, moon, and planets; that, viz. of a circular orbit having a double eccentricity, or having its centre in the middle between the earth and the point about which the angular motion is uniform. If to this we add the great extent of geometrical knowledge requiſite to combine this, and the other principles of

of their aſtronomy together, and to deduce from them the juſt concluſions, the poſſeſſion of a calculus equivalent to trigonometry; and laſtly, their approximation to the quadrature of the circle; we ſhall be aſtoniſhed at the magnitude of that body of ſcience, which muſt have enlightened the inhabitants of India in ſome remote age, and which, whatever it may have communicated to the weſtern nations, appears to have received nothing from them."

If, therefore, after what has been ſaid, we are obliged to allow that the Hindoos were ſo far advanced in the ſcience of aſtronomy, as to make the obſervations, which they appear to have made, even at the beginning of the Kaly-Youg, about four thouſand eight hundred and ninety years ago; or, according to what has been alledged by M. Bailly and Mr. Playfair, 2400, or 1200 years before that period;

riod; we muſt neceſſarily ſuppoſe many previous ages, in which they might gradually proceed to that degree of knowledge and refinement, which they muſt have then enjoyed. The country ſeems to have been as populous, the nation as powerful, the people as much poliſhed, and arts and learning as far advanced at the *beginning of the Kaly-Youg*, as 4000 years afterwards. But theſe reflections lead us ſo far back into the abyſs of time, that whilſt we are loſt in contemplating the paſt duration of our ſyſtem, we may be apt to forget the generally received opinions with reſpect to the creation of the world, and the hiſtory of mankind.

I ſhall conclude this imperfect ſketch of the aſtronomy of the Brahmans, with an extract of a letter from Sir Robert Barker, to the Preſident of the Royal Society of London, read before the Society the 29th

 of

of May 1777, giving a defcription of the obfervatory at Benares *.

However much that ancient and celebrated feminary may have declined from its former fplendour, he informs us, that there are ftill many public foundations and temples, where fome thoufands of Brahmans yet conftantly refide.

" Having frequently heard that the Brah-
" mans had a knowledge of aftronomy,
" and being confirmed in this by their
" information of an approaching eclipfe,
" both of the fun and moon, I made in-
" quiry, when at that place in the year
" 1772, amongft the principal Brahmans, to
" endeavour to get fome information rela-
" tive to the manner in which they were
" acquainted with approaching eclipfes;
" but they gave me but little fatisfaction.

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* See page 94.

" I was told, that thoſe matters were con-
" fined to a few, who were in poſſeſſion of
" certain books and records, ſome contain-
" ing the myſteries of their religion, and
" others aſtronomical tables, written in the
" Sanſkrit language, which ſcarcely any
" but thoſe few underſtand; that they
" would, however, take me to a place
" which had been conſtructed for the pur-
" poſe of making obſervations, and from
" whence they ſuppoſed the learned Brah-
" mans made theirs. I was conducted to
" an ancient building of ſtone, the lower
" part of which, in its preſent ſtate, ſerved
" as a ſtable for horſes, and a receptacle
" for lumber, but, by the number of courts
" and apartments, it appeared that it muſt
" once have been an edifice for the uſe
" of ſome public body. We entered this
" building, and went up a ſtair which led
" to a large terrace on the top of a part of
" it near to the river Ganges, where, to
" my ſurpriſe and ſatisfaction, I ſaw a
" number

" number of inſtruments yet remaining in " the greateſt preſervation, ſtupendouſly " large, immovable from the ſpot, and con- " ſtructed of ſtone, ſome of them being " upwards of twenty feet in height. The " execution in the conſtruction of theſe " inſtruments exhibited a mathematical ex- " actneſs in the fixing, bearing, and fitting, " of the ſeveral parts. The ſituation of " the two large quadrants of the inſtru- " ments marked A *, whoſe radius is nine " feet two inches, by being at right angles " with a gnomon at 25 degrees elevation, " are thrown into ſuch an oblique ſitua- " tion, as to render them the moſt difficult, " not only to conſtruct of ſuch a magni- " tude, but to ſecure in their poſition, " and affords a ſtrong proof of the ability " of the architect; for by the ſhadow of " the gnomon thrown on the quadrants, " they do not ſeem to have in the leaſt al-

* See the Plate.

" tered from their original poſition; and
" ſo true is the line of the gnomon, that,
" by applying the eye to a ſmall iron ring
" of an inch diameter at one end, the ſight
" is carried through three others of the
" ſame dimenſion to the extremity at the
" other end, thirty-eight feet eight inches
" diſtant from it, without any obſtruc-
" tion.

" Lieutenant Colonel Archibald Camp-
" bell, at that time chief engineer in the
" Eaſt India Company's ſervice at Bengal,
" a gentleman whoſe abilities do honour to
" his profeſſion, made a perſpective draw-
" ing of the whole of the apparatus that
" could be brought within his eye at one
" view; but I lament that he could not re-
" preſent ſome very large quadrants, whoſe
" radii were about twenty feet, they being
" on the ſide from whence he took his
" drawing. They are exact quarters of
" circles of different radii, the largeſt of

" which I judged to be twenty feet, con-
" ſtructed very exactly on the ſides of
" ſtone walls built perpendicular, and ſitu-
" ated, I ſuppoſe, in the meridian of the
" place; a braſs pin is fixed at the centre,
" or angle, of the quadrant, from whence,
" a Brahman informed me, they ſtretched a
" wire to the circumference when an ob-
" ſervation was to be made; from which
" it occurred to me, the obſerver muſt
" have moved his eye up or down the cir-
" cumference by means of a ladder, or
" ſome ſuch contrivance, to raiſe and lower
" himſelf until he had diſcovered the alti-
" tude of the heavenly bodies in their paſ-
" ſage over the meridian, ſo expreſſed on
" the arcs of thoſe quadrants; theſe arcs
" are very exactly divided into nine large
" ſections, each of them is again divided
" into ten, making ninety leſſer diviſions,
" or degrees, and theſe into twenty, ex-
" preſſing three minutes each, of about
" two tenths of an inch aſunder; ſo it is

 " poſſible

" poſſible they had ſome method of again " dividing theſe into more minute parts at " the time of obſervation.

" My time would only permit me to " take down the particular dimenſions of " the moſt capital inſtrument, or the " greater equinoctial ſun-dial, repreſented by " figure A, (ſee the Plate,) which appears to " be an inſtrument to expreſs ſolar time " by the ſhadow of a gnomon upon two " quadrants, one ſituated to the eaſt, and " the other to the weſt of it; and indeed " the chief part of their inſtruments at this " place appear to be conſtructed for the " ſame purpoſe, except the quadrants and " an inſtrument in braſs, that will be de- " ſcribed hereafter.

" Figure B is another inſtrument for de- " termining the exact hour of the day, by " the ſhadow of a gnomon, which ſtands " perpendicular to, and in the centre of,

" a flat

" a flat circular ſtone, ſupported in an " oblique ſituation by means of four up- " right ſtones and a croſs-piece; ſo that " the ſhadow of the gnomon, which is a " perpendicular iron rod, is thrown upon " the diviſions of the circle deſcribed on " the face of the flat circular ſtone.

" Figure C is a braſs circle, about two " feet diameter, moving vertically upon " two pivots between two ſtone pillars, " having an index, or hand, turning round " horizontally on the centre of this circle, " which is divided into three hundred and " ſixty parts; but there are no counter- " diviſions on the index to ſubdivide thoſe " on the circle. The inſtrument appears " to be made for taking the angle of a " ſtar at ſetting or riſing, or for taking the " azimuth or amplitude of the ſun at ſet- " ting or riſing.

" The uſe of the inſtrument, figure D, " I was at a loſs to account for. It conſiſts

" of

" of two circular walls, the outer of which " is about forty feet diameter and eight " high, the wall within about half that " height, and appears intended as a place " to ſtand on to obſerve the diviſions on " the upper circle of the outer wall, rather " than for any other purpoſe; and yet " both circles are divided into three hun- " dred and ſixty degrees, each degree being " ſubdivided into twenty leſſer diviſions, " the ſame as the quadrants. There is a " door-way to paſs into the inner circle, " and a pillar in the centre of that, of the " ſame height with the lower circle, and " having a hole in it which ſeems to be a " ſocket for an iron rod to be placed per- " pendicular. The diviſions on theſe circles, " as well as on all the other inſtruments, " will bear a nice examination with a pair " of compaſſes.

" Figure E is a ſmall equinoctial ſun- " dial, conſtructed on the ſame principle as " the large one A."

Mr.

Mr. Call, member of the Royal Society, and formerly chief engineer on the coaſt of Coromandel, in a letter to the Aſtronomer Royal, to be found in the Philoſophical Tranſactions of 1772, ſays, that he diſcovered the ſigns of the zodiac on the cieling of a choultery at Verdapetah, in the province of Madura, near Cape Comorin; that he found them on the cieling of a temple that ſtands in the middle of a tank, before the pagoda of Teppicolum; and that he had often met with ſeveral parts of the zodiac in detached pieces.

END OF THE FIRST VOLUME.

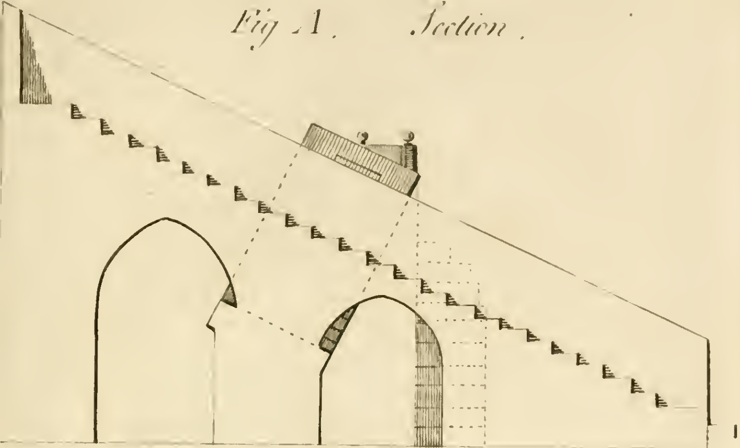


Fig. A. Ground Plan

Fig. A. Section.

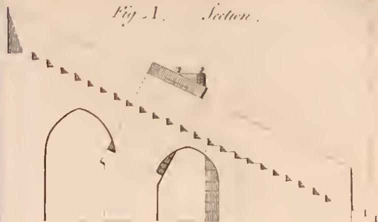


Fig. A Ground Plan

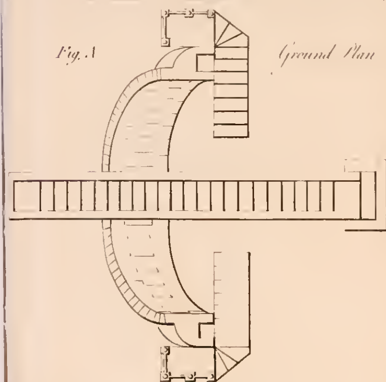


Fig. A



Fig. B.



Fig. D.

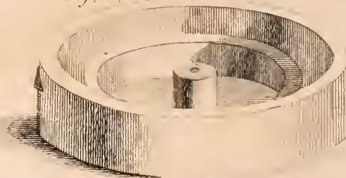


Fig. C.

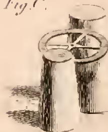
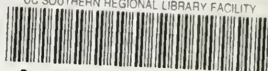


Fig. E.




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